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Is the Antichrist at Hand?

—What of Mussolini

By

OSWALD J. SMITH

Author of "From Death to Life," "The Revival We Need,"
"The Man God Uses," "The Spirit-Filled Life," "Back
to Pentecost," "Working With God," "Hymns
With a Message," "The Great
Physician," etc.



*Hyalmar
Carlson*

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CONTENTS

	PAGE
FOREWORD—By Dr. E. Ralph Hooper	7
CHAPTER I—First Address	11

Is the Roman Empire to be revived and will Mussolini be the seventh Emperor? Are we approaching the End of the Age and is the Antichrist soon to appear? Will there be another world war, or did the last titanic struggle end all war? Does the "end time" of the age fall between the dates 1917 and 1934, or are Bible students wrong in their conclusions? Are the saints again to pass through a period of unparalleled persecution and suffering, or will the Golden Age be ushered in by peaceful means and through natural development? Are there any indications of a coming world crisis in the immediate future that will revolutionize society, both politically and religiously, or will things continue as they are? Who are the two beasts of Revelation 13?

CHAPTER II—Second Address	28
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Are the astounding predictions from the demon world of an international catastrophe to be fulfilled? Are Occult leaders right in looking for the arrival of the god-emperor before 1935? How are we to interpret hell's anticipation of an imminent advent? What does demonology know of future events? Is

there to be another world war to which the last titanic struggle will seem as child's play? Is the widely predicted racial war to become a reality and will the Asiatic nations finally dominate the world? To what extent does Revelation 17 identify the Antichrist? Will he be a reincarnation from the dead or an ordinary man?

CHAPTER III—Third Address 42

Will the Church pass through the Tribulation or be raptured out of it? Is Christ's fourfold prediction of pestilence, earthquake, war and famine, ever to become a sign? How are we to explain the Apostasy of the Professing Church? Does the increase of lawlessness, and the new attitude of Judaism toward Jesus, indicate the End-Time? Will the Jews be restored to Palestine? What will be their attitude toward the Antichrist? Who are the Two Witnesses of Revelation 11?

CHAPTER IV—Fourth Address 60

Have the predictions of Rabbi Michael been verified? Will the deadly inventions of the last decade be used in the next war? Is Mussolini's dream of a restored Roman Empire coming true? What will be its geographical boundaries? Where are the lost ten tribes? Can the claims of British-Israelism be substantiated? Will salvation be possible during the Tribulation? Who are the sealed of Revelation 7?

CHAPTER V—Fifth Address 73

Has Conan Doyle received a warning of impending judgment from the demon world? Are Bolshevism and Fascism twin portents? Does the Bible description, "without natural affection," characterize our day? Why has the "Iron Maiden" of the nations failed to exterminate the Jews? Has the fig tree begun to bud? What is Christ's picture of the End-Time as recorded in Matthew 24?

CHAPTER VI—Sixth Address 88

Will the Antichrist prohibit freedom of speech? Why do the newspapers practically ignore evangelistic meetings? Is there to be an Eastern League of Nations? Does the Bible stand for democracy or autocracy? Why do false cults flourish? What does the Bible say about travel, knowledge and wealth as related to the End-Time? Will England be judged for her three national sins? Can the saints endure the Tribulation? Are there to be any great changes during the Millennium? What will be the doom of the beast-worshippers and the reward of the Overcomers?

CHAPTER VII—Seventh Address 104

What is the relation of the Church to the Kingdom? Is Christ to reign on David's throne? Will there be a literal millennium? Is the world to be converted before the

Second Advent? Are Social Service workers fulfilling the Great Commission? How are we to interpret Revelation 20?

CHAPTER VIII—Eighth Address 119

Why should we be interested in Heaven? How much can we know of the life beyond the grave? What of the Eternal State? Is it possible to draw back the veil and look beyond? Will we know each other when we meet again? Have we a home Over-There?

FOREWORD

BY DR. E. RALPH HOOPER

THIS latest book of Mr. Smith's is a book for the hour. It is of present interest. It constitutes a challenge. No one can read this book without being impressed with the importance of the times in which we are living. The sense of crisis and emergency is breathed throughout its pages. It is fresh, and stimulating. It is clear and forceful, speaking in no uncertain terms. A warning rings out from every chapter and admonition permeates every paragraph.

Peter tells us in his epistle that the word of Prophecy is made more sure; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

These are days of gathering darkness and deepening shadows. There is a conviction in the hearts of many that this is the last watch. Every ray of light that falls upon a treacherous pathway, beset with snares, perils, and pitfalls, will be gratefully received and deeply appreciated by all those who have a regard for safety and truth.

For several weeks Mr. Smith has been turning on a flood of light at the Alliance Tabernacle, Toronto, where he presented these addresses from Sunday

to Sunday. Audiences of 2,000 people have listened with rapt attention, and deep interest, to these sermons as they have unfolded the future so wonderfully revealed and so faithfully recorded in God's Word.

The large and increasing number of persons who have listened to these addresses is the surest guarantee of their blessing and the most convincing proof of their value.

Mr. Smith writes as he speaks. He aims to be understood by the people, rather than to be praised by the scholars. Not that they lack in depth of study, but the primary consideration is such clearness of language, and lucidity of thought that the audience will be enabled to follow each point with readiness and comprehension.

The style adopted is conversational. As a result the interest is deepened and made more real and personal. Controversy is carefully avoided. In one respect, at least, Mr. Smith is unique in that he has made no effort to compel his hearers to accept his views, nor has he sought to exploit any theories. His one concern, to which he has addressed himself with undeviating purpose, has been to interest the people in their Bible; to encourage them to open it, to study it for themselves, to be warned by its predictions, to be governed by its wisdom and teaching.

For the most part the Bible is permitted to speak

for itself, to reflect its own light, to illuminate its own pages, to press its own claims, to enforce its own authority, to plead its own cause, announce its own warning and display its own grandeur and beauty.

One Sunday night Mr. Smith asked: "How many have their Bibles? Let me see." To this challenge 1,500 Bibles were lifted high into the air, thus giving proof that some at least in the city were on familiar terms with their Bible, and enjoy its companionship.

The contents of the book deal with events of the latest interest and the deepest significance. The present political condition of those countries which are being affected by the Revival of the ancient Roman Empire, and the utterances of statesmen and leaders have been carefully considered, and use has been made of these facts wherever it has been felt that they would contribute to a fuller understanding of the significant events which are being enacted before our eyes or give emphasis or illumination to the predictions of God's Word.

This book should be widely read and should have a large circulation. It is a book for the people. It can be understood by all. True, the facts contained herein will be familiar to students of prophecy, but they will come with a new force and induce many people to send this book to their friends in order that they may profit by the instruction con-

tained in its pages and escape the judgments that must come upon those who have spurned the offer of salvation in Christ Jesus and refused His gift of Eternal Life.

One of the gratifying results of these addresses has been the spiritual returns that have followed their presentation. Sinners have turned to the Lord, backsliders have been restored and a general quickening has been observed. Deep conviction has been noticed and all the fervor and appeal of an evangelistic campaign has been enjoyed and rejoiced in.

May the Holy Spirit be pleased to speak in a like manner, through the pages of this book in convicting, converting and sanctifying power.

—E. RALPH HOOPER.

Toronto, Canada.

CHAPTER I.

FIRST ADDRESS.

I*S THE Roman Empire to be revived and will Mussolini be the seventh Emperor?—Are we approaching the End of the Age and is the Antichrist soon to appear?—Will there be another world war, or did the last titanic struggle end all war?—Does the “end time” of the age fall between the dates 1917 and 1934, or are Bible students wrong in their conclusions—Are the saints again to pass through a period of unparalleled persecution and suffering, or will the Golden Age be ushered in by peaceful means and through natural development?—Are there any indications of a coming world crisis in the immediate future that will revolutionize society, both politically and religiously, or will things continue as they are?—Who are the two beasts of Revelation 13?*

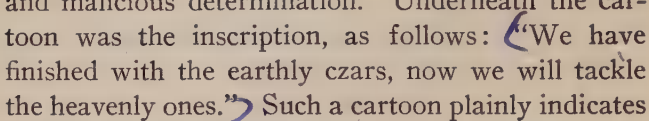
These, my friends, are the questions that are engaging the minds of men everywhere. Is there any answer? Can politics, religion or economics throw any light on the situation? To where is the world headed? What is to be its ultimate destiny? How fast is it traveling? When will the terminal be reached? I answer from the Word of God alone. There is no other revelation; it only can lift the veil and reveal the future. So with Bible and news-

paper, assisted by personal observation, I dare to tell the story of events as yet unfulfilled

Recently I made a tour of eight European countries, some of which seemed to me like armed camps. Many a time I have watched large regiments of soldiers march by fully armed. One day from the steps of a church in Warsaw, Poland, I saw a large regiment with heavy artillery ready for almost instant battle. The whole atmosphere is entirely different from what we are used to on this side of the water. The nations in Europe seem to not trust each other. They are guarding their borders most diligently. The whole map of Europe has been entirely changed since the days of the great war. Poland is almost three times her original size. New nations such as Esthonia, Lithuania and Latvia have emerged from the chaotic conditions which resulted from the great struggle. These individual nations were formerly part of the mighty Russian Empire. It is absurd to think of them as able to defend themselves against their powerful neighbors in the event of war. Germany, of course, has lost much territory, as has also Russia. Bessarabia is now a part of Roumania but Russia will never rest until Bessarabia has been reclaimed. Hence, but few of the middle kingdoms and republics of Europe are satisfied with their present borders. It would seem, therefore, that war is an imminent possibility to anyone knowing the conditions of central Europe.

It is the avowed intention of the Bolsheviki to stamp out religion of every character. Their present attitude is one of toleration, that is to say that all religious sects have equal right to operate in the country, of course, under government restrictions. There is one thing for which we are thankful in connection with the Soviet régime. God has used Bolshevism to break the backbone of the Greek Orthodox Church, and the result is that the Gospel's greatest antagonist has been at last rendered powerless. Persecution in Russia in days gone by was not fermented so much by the government as by the state church; the government being simply the agency to carry out its will. Now, that it is on an equal footing with other religions, sects and denominations, the Gospel has a chance at last of reaching the Russian people. The law of the Soviet government is that religion must not be taught to children; hence, no youth under sixteen years of age is permitted to attend a religious service.

But, while the attitude of the Soviet government is one of toleration, yet, as I have already stated, its avowed intention is that of destroying religion. Some time ago a very interesting cartoon appeared in the Russian papers. It depicted a ladder at the top of which were three figures representing the Trinity. In the center was God, the Father, portrayed by an old man, and at either side God, the Son, and God, the Holy Spirit. Climbing up the

ladder was a Russian workman with a large mallet in his hand; his face was turned toward the figures at the top and wore an expression of bitter hatred and malicious determination. Underneath the cartoon was the inscription, as follows:  "We have finished with the earthly czars, now we will tackle the heavenly ones." Such a cartoon plainly indicates the trend of the present movement in Russia, and, in fact, throughout the world.

War is not over. The last titanic struggle did not make the world safe for democracy nor has it ended all war. The Bible clearly teaches that nations are to war with each other right up until the end of the present age, and while there may be a short gap of peace from time to time, yet we know from the clear statements of Scripture that one war will no sooner close than another will be upon us. Then there is the last of all wars so far as this age is concerned, yet before us, namely, the Battle of Armageddon, when the Gentile nations will surround Jerusalem and the bloodiest battle of the world's history will be fought in the Valley of Megiddo. About this battle it is stated that blood will flow to the horses' bridles. There were rivers in the late war so filled with human blood that they literally reached the horses' bridles as they waded through. It will be so again, only in a greatly intensified form.

I have been studying with interest, during the

last few months, the prophetic writings of men who have been diligent students of the Bible and have left on record their findings regarding the closing days of this age, and I have been amazed to discover the almost universal agreement in connection with what they have to say. Many of them have figured out most minutely the Jewish chronology from both the Old Testament and the New, and in every case practically the same results have been obtained in connection with the End of the Age. The most startling fact of all is this, that of all those who have undertaken to work out the chronological forecast, there is not one who sets any date beyond 1934. The earliest year suggested by these writers is 1928. That fact is significant to say the least. And to think that we are rapidly approaching the period that falls between these two dates! I do not say they are right. I am simply pointing out the significance of the fact that all reach practically the same conclusion.

Some forty years ago Gratton Guinness wrote his book, "The Approaching End of the Age," in which he stated that 1917 would be a terminal year in the history of the Jews. Most people ridiculed his prediction and put the book away; but now the forty years have passed. As 1917 drew near there were some who took the old shelf-worn book down once again and read anew the prediction. And today the whole world knows that it was in the

year 1917 Jerusalem and Palestine were promised to the Jews by Balfour of England.

I am not speaking now of the end of the world, but only of the end of this present age. The world is to continue for over a thousand years yet. Of that we are certain. But this age which has lasted for nineteen centuries, is soon to be displaced by the Golden Age when war will be no more and Christ reign as King. Nor am I referring to the second coming of Christ. There is no man who knows either the day or the hour when He will return. Church dates are not given in the Bible but Jewish dates are, since the Jews are an earthly people with a history intimately related to the Gentile nations around them. How soon Christ will come, no one knows, but I am convinced of this fact, that we are already living in the closing days of the present dispensation, and that a world crisis will soon be upon us. We have several instances of dates given and fulfilled in sacred history. Abraham was told that the children of Israel would sojourn in a strange land for some four hundred years, a prediction that was literally fulfilled in the slavery days of Egypt. Jeremiah was told that the Babylonian captivity would continue for seventy years. Daniel read the prediction and as the time for deliverance drew near, knowing that the Scriptures would be fulfilled, he set himself to seek God and to prepare for the end of the captivity. From the

going forth of the commandment to build Jerusalem unto the Messiah was to be four hundred and eighty-three years. The command to rebuild Jerusalem was given somewhere between 454 and 444 B. C. Figure out these dates and you come to the days of Jesus. It has happened exactly as foretold and the Divine prediction has been fulfilled right to the year.

It seems clear from the Bible that "the times of the Gentiles" are to continue 2520 years.* That is the period during which Israel is to be punished for her sins and the Gentile nations are to hold dominion over Palestine. Jesus stated that Jerusalem would be trodden down of the Gentiles, but only "until" the times of the Gentiles should be fulfilled. Now, the captivity commenced with Nebuchadnezzar 604 B. C. and still continues. A few years later, 588 B. C., on account of the rebellion of Zedekiah, Nebuchadnezzar again visited Jerusalem, destroyed it utterly and completed its subjugation. It makes but little difference which date is taken for there is only a difference of sixteen years in either case. Take the earlier date, 604 B. C., and add to it the number of years during which the Gentile nations must hold sway over Palestine, namely, 2520, we come to the year 1917. That date has already passed and we know now,

* See "Times of the Gentiles," by W. E. Blackstone, Christian Alliance Publishing Co. (5c each; 50c a dozen), 260 W. 44th St., New York, N. Y.

as already stated, that it was the year when Palestine was promised to the Jews as their national home. Take the later date, namely, 588 B. C., and add to it 2520 years and we arrive at the date 1933. That year is still future. Hence, we are now living in the period between these two dates. If our chronology is correct it means that all these things, including the Great Tribulation, the revival of the Roman Empire, the reign of the Antichrist and the Battle of Armageddon, must take place before the year 1933.

Now the next great event in the world's history is to be the revival of the Roman Empire; the Bible is unmistakably clear about this. Rome is to be restored. Ten nations, no more, no less, are to become allied and known as the Roman Empire because Rome will be the centre, the capital, and it will be in Rome that the Emperor will reign. Revelation 13th chapter describes most minutely the Roman Empire, its Emperor and the Antichrist. John says: "I stood upon the sands of the sea." The "sea" in the Bible always stands for the unorganized mass of humanity, more especially the Gentile nations. Standing there, John declares that he saw a Beast rising above the sea, having seven heads and ten horns, and upon his horns 10 crowns and upon his heads the name of Blasphemy. A Beast in the Bible represents a Gentile nation or the head of that nation. So John sees a great Gentile

nation rise above the nations around it. The ten horns upon which are ten crowns, of course, represent the ten kingdoms with the ten crowned heads, as portrayed in many other parts of Scripture and the whole represents the Roman Empire in its restored condition.

John goes on to say that the Beast was like a leopard, a bear and a lion. So we are at once reminded of Daniel's four beasts, the leopard representing Greece; the bear, Medo-Persia; and the lion, Babylon. This Beast which John sees has therefore the characteristics of each of the others.

His power, you note, is derived from Satan. "The dragon gave him his power, and his seat, and great authority." So he will possess supernatural power, but of Satanic origin; a seat or throne, for he will reign as Emperor; and his authority spoken of as "great" will be practically absolute.

The "head wounded to death" seems to indicate a reincarnation. The Emperor is probably assassinated and restored to life, thus becoming the god-emperor, or the Antichrist. But of this I will speak in my next address. Suffice it to say that it brings the world to his feet. "All the world wondered after the beast."

John goes on to tell of the world-wide worship which is to be ascribed to both the devil and the Emperor. Even now there are temples which have been erected for the worship of Satan. Emperor

worship will certainly be revived. "And all that dwell upon the earth shall worship him"—except one company—"whose names are not written in the Book of Life." Thank God, there will be a group of people on the earth who will never bow down to the Antichrist.

"Who is like unto the beast? Who is able to make war with him?" is the universal question asked. And the answer is obvious—"no one." He is the most wonderful, the most powerful, the most mysterious personality ever known; and to think of going to war against the Revived Roman Empire composed of ten nations amalgamated, is out of the question.

"And there was given unto him a mouth speaking great things and blasphemies." So blasphemy is one of his characteristics. "And he opened his mouth in blasphemy against God, to blaspheme His name, and His Tabernacle, and them that dwell in heaven."

"And power was given unto him to continue forty and two months." Thank God, his diabolical reign will only last three and a half years. Once he becomes the Antichrist, therefore, we know that in three and a half years he will have run his course.

"And it was given unto him to make war with the saints, and to overcome them." Persecution is not confined to the early Roman Emperors, nor to

the Catholic Inquisition, and God help those whom he gets into his power.

So much for the Antichrist. Now look at verse eleven. "I behold another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Thus the False Prophet is ushered in. He rises from the earth, from among the Jewish people and out of the land of Palestine, in all probability.

"He exerciseth all the power of the first beast before him." "All," mark you.

And now we discover why the world worships the Antichrist. It is the False Prophet, we are told, who "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." That is his mission and right well he prosecutes it.

But how does he accomplish such results? Oh, by miracles. There are Higher Critics and Modernists today who refuse to believe in the miracles of Christ; they will perhaps be the first to accept the miracles of the False Prophet. "He doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

Yes, he will do what no mere man has ever done. Possibly it will be in one of the great Roman

squares. Multiplied thousands will be assembled. The sky will be cloudless, the sun shining in all its brilliancy. Suddenly with outstretched arm the False Prophet will speak, and lo, from yonder clear, blue sky, will dart forth a flash of lightning, a ball of fire. And by radio and cable, telephone and newspaper will be carried to the uttermost parts of the earth, the report of the marvellous miracles wrought by the False Prophet. And the Antichrist will have the world at his feet. God's Christ worked miracles; the devil's christ must do the same.

But now comes the second great wonder. An image of the Antichrist has been made. Tens of thousands have gathered from every part of the world to attend its dedication. The False Prophet is present, standing beside the great statue. Now never in the history of mankind has life been produced from an inanimate object. Only life begets life. And right well the Prophet knows it. Scientists have tried and failed. But not so the Devil's representative. Before the assembled thousands he stands, his hand resting on the great image of the Emperor. Suddenly he speaks. Silence. Then to the amazement of all the lips of the statue part, and it begins to speak. Men's hearts throb wildly for a moment; then as they listen, man after man falls prostrate, or bows in worship. "And he had power to give life unto the image of the beast, that the image of the beast should speak." And by cable and radio,

newspaper and telephone, to earth's remotest bounds, the news of the mighty miracle is carried. And all the world wonders and worships, all whose names are not in the Book of Life. And those whose names are in that Book, those who refuse to bow down and worship before the image are sought out and killed. Oh, how the Jews will suffer then! For they will recall God's commandment given by Moses: "Thou shalt not make unto thee any graven image." And refusing to worship they will be slaughtered in their unbelief.

Then is given the most diabolical order that satanic ingenuity can devise. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Years ago the great word was "competition"; today it is "combination." Before the War we would wonder how such a thing could ever be, but now we know that it was actually possible for one man to control the food supply of a nation. And with the Emperor that man, how easy it will be!

You will 'phone for a loaf of bread. "Sorry," will come the answer, "but you will have to come and get it." You go. The moment you enter the door, the baker will glance at your forehead. No mark. As you approach the counter, "Let me see your

right hand," he will command. You hold it up. No mark. "Sorry, Sir, but I dare not sell you a loaf of bread. If I did my head would be severed from my body ere sundown." You return home. It is cold, bitter cold, and there is no coal in the bin. You call up your dealer. "Send me a ton of coal," you order. "Sorry, Sir, but you will have to see me personally," is the answer. Soon you open the door and walk in. As you enter the dealer glances at your head. No mark. "Let me see your right hand," he commands. No mark. "Sorry, Sir, but I dare not sell you a pound of coal. If I did the spies of the Emperor would find it out and I would be executed before dark. You do not have the mark." And home you go to your starving, freezing family to suffer until death releases you, or some Christian friend takes pity on you and shares what he has stored up. Thus will men live, suffer and die during the reign of the Antichrist.

Such is the picture that the Bible gives us of the days that are near at hand. The question arises, Are there any indications that these experiences are soon to be fulfilled? I think there are. It is only necessary to turn to the newspaper and read the trend of present day events in order to realize that we are on the eve of what the Bible predicts. Thousands of eyes are turned just now toward Mussolini, the Prime Minister of Italy. Mussolini may not be the Emperor himself, but if not, he is

certainly a remarkable foreshadowing of the one whom the Bible predicts will reign. It is a well known fact that Mussolini's avowed intention is the revival of the Roman Empire. In a recent newspaper article dated from Rome entitled, "Mussolini Works while Italy Feasts," the following striking statement is made, "While millions of Italians were feasting today in honor of New Year's, Premier Mussolini remained hard at work. He presided over a Cabinet meeting at which he outlined the precise duties of each government minister in an effort to construct an ideal Empire and make Rome within five years rival, in vastness, power and grandeur, the Rome of Emperor Augustus." Think of it! Within five years,—that is within the period we have already suggested. No wonder the eyes of thousands are upon Mussolini and his dreams.

Is it any wonder that Bible students are startled at recent developments and led to study afresh the prophetic writings? I am watching now for the ten nations predicted in the Scriptures, for the establishment of the Roman Empire, restored to all its former power and grandeur, for the rise of the seventh Emperor, and the appearance of the Antichrist. As these things come to pass it will be an evident indication that the closing days of the age are upon us, and that soon, very soon, Christ will come to reign on the earth.

Have we any way of knowing exactly when the

Millennium will be set up with Christ reigning as King? I think we have. There is one passage in the Bible that clearly indicates the time. We are told that it will be "in the days of these kings," that is, in the days when the ten nations will be amalgamated, the "stone cut out of the mountain without hands," representing the kingdom of God, will be hurled at the Gentile nations as Daniel saw in his dream, the feet of the image, with the result that Gentile power will at last be completely overthrown and the glorious kingdom of God established over the earth. That is the reason we are watching so intently for the rise of the ten nations and the establishment of the Roman Empire. They have never yet appeared. It will be but a short time after, that the Golden Age will be ushered in and Christ reign supreme. Then at last we will have peace, real peace, peace that the world has never known before. Swords will be beaten into ploughshares and spears into pruning-hooks; the lion and lamb will lie down together; the little child will play on the hole of the asp. Nation shall not lift up sword against nation, neither shall they learn war any more. Righteousness will flourish on every side, and the knowledge of the Lord cover the earth as the water fills the sea. And for the first time in the history of the world a King will rule in righteousness, and justice without partiality will be meted out. All nature

will be changed, even the desert will bloom and blossom as the rose.

But, best of all, we are to have a share! Those of us who know the Lord will return with Him after having first been caught up to meet Him in the air. The Bible declares that, "We shall reign on the earth," saying, "If we suffer, we shall also reign with Him." This was the great incentive to the Christians of the early church. They even welcomed death by martyrdom, having their eyes on the crown and the reward. They wanted to reign with their Lord and they knew that suffering meant reigning. His words were still fresh in their memories: "Be thou faithful unto death and I will give thee a crown of life."

And now at last, after 1900 years of waiting, the dreams and visions of the Saints, the predictions and promises of the Bible are to be literally and gloriously fulfilled. Soon now, the midnight cry will be heard, the last trumpet sound, and we shall find ourselves in the midst of the experiences so long foretold, sharing with Jesus Christ our Lord and Master in His millennial reign and glory.

CHAPTER II.

SECOND ADDRESS.

ARE the astounding predictions from the demon world of an international catastrophe to be fulfilled?—Are Occult leaders right in looking for the arrival of the god-emperor before 1935?—How are we to interpret hell's anticipation of an imminent advent?—What does demonology know of future events?—Is there to be another world war to which the last titantic struggle will seem as child's play?—Is the widely predicted racial war to become a reality and will the Asiatic nations finally dominate the world?—To what extent does Revelation 17 identify the Antichrist?—Will he be a reincarnation from the dead or an ordinary man?

Just before the great war broke out in 1914, one of our missionaries made a tour through a section of Tibet, and coming to a large monastery he attended a heathen dance. As he stood there watching the witch doctors in their performances suddenly one of them who had worked himself up to a tremendous excitement under the influence of the evil spirit in control, rushed over to the missionary and thrusting at him with his long sharp knife again and again, without intending to harm him, exclaimed, "That is what your people are doing to

each other now. Our big gods have all gone over to Europe." The missionary was unable to understand the meaning of the revelation given by the Tibetan witch doctor, but about a month later, upon his return to Chinese territory, he heard the news of the outbreak of the great war in Europe. Then he understood.

During 1913 there was more trouble in Tibet, and especially on the border than there had been for years past. Our missionaries were compelled to pass through a number of the most serious experiences of their lives during that year. The mission stations were threatened with destruction again and again. But, strange to say, during the latter part of the year 1914, everything was peaceful and quiet on the border. The stations were left unmolested. Apparently the witch doctor had given the correct explanation. The big gods of demonology were operating on the borders of Tibet during 1913, but at the outbreak of the war they left for Europe to carry on their diabolical work on the battlefields there. Those in touch with the invisible world knew that they had gone. Revelations had already been received through familiar spirits of the great catastrophe that had fallen upon Europe. That a war had broken out was known to the witch doctors and demon worshippers of Tibet long before any news from the outside world had entered the country.

Conan Doyle, who, with Sir Oliver Lodge, is the leader of occultism in Europe, has recently made a statement which for many months he kept to himself. It has now been heralded to practically every part of the English speaking world. He tells us that about a year ago he received a message through spiritism to the effect that within three years Europe was to be hurled into a catastrophe greater than that of the world war and that England would suffer least of all the nations. At last he gave this revelation from the demon world to the public. A year or more has now passed; it will soon be 1927. Sometime before the end of next year this prediction, if true, is to be fulfilled.

Some time ago Pastor D. M. Panton, widely known writer and diligent student of prophecy, read a paper on the "Apocalypse of the Lord" before the Prophetic Investigation Society. A discussion followed the reading of the paper and later Pastor Panton wrote in reply:—"As to hell's anticipation of an imminent advent, I can vouch for the following incident. An English Brigadier General, at a dinner in Cairo, Egypt, in 1911, met an Indian Initiate who said to him, 'In the first week of August, 1914, a terrible struggle will break out in Europe.' They met again in Cairo in December 1919, and the Indian remarked, 'What did I tell you, General? The fact was well known in occult circles in India and Tibet in 1911.' The General

replied, 'What about the peace?' 'It is no peace at all,' replied the Initiate, 'It is a prolonged armistice.' 'What will happen?' asked the General. 'In 1927, not before and not after, there will break out a war to which the last was child's play,' replied the Initiate. Dates varying between 1925 and 1935 are given by occult leaders for the arrival of the god-emperor whom they already worship."

Bible students have always known that the demon world knew what was going on here and that demons of a high order are perfectly familiar with coming events to a large extent at least. The above incidents abundantly prove the truthfulness of this belief. I am convinced beyond the slightest shadow of a doubt that the future is no veiled mystery to the demon world. How they know, I cannot say, but there is every reason in the world to believe that these strange personalities, with their power to communicate with man when he is willing to yield himself to them as in the case of the witch doctors in heathenism and spiritual mediums in this country, have a wonderful knowledge of earth events.

The question arises: To what extent are demons controlled by Satan, the cause of events, especially war and turmoil, on this earth? What part have they in the origin of national conflicts? It would seem that they have much to do in so far as God permits them to exert their power. How else account for many of the sudden uprisings in different

parts of the world, sometimes almost simultaneously. Different nations have put forth various causes for the late war and yet when analyzed it is doubtful if any of them are satisfactory. It is hard to account for an almost universal outbreak within a given period apart from some supernatural agency. The fact that the "big gods" left Tibet and went to the European battlefields would indicate that demons have a great deal to do with the affairs of men. If that be true then the question arises: Ought a Christian to go to war? If Satan, through his myriads of demons, is using men and nations as mere pawns on his great chess board; and, if, after all, the cause is not with man but with the invisible world, then why should God's people identify themselves with uprisings that have been fomented by Satan? As a Christian, I could not take up arms against my fellow men in any case; and when I view war in the light of its Satanic source, I am compelled to stand aloof.

A press dispatch from London dated July 12, 1925, written by F. Britten Austen, noted English author, reads as follows: "The ominous event in China, Morocco and India, apparently are the preliminary stages of an unparrelleled war to death between the white and colored races with the Pacific as the central battle ground. The white man's prestige will disappear when the savage, barbaric millions from Africa and Asia can defy the white

man. The colored races hate the white man with a hate whereof we have no conception. Moscow's one great reiterated hope is that the innumerable millions of colored races will rise and massacre the white man. They have used feverish propaganda to accomplish this. They count cunningly on Japan. Japan could fight a war against America or Great Britain, or both, with a reasonable prospect of at least temporary success. If they should, the whole world's colored races would seethe in fanatical excitement."

When we remember that Russia will ally herself, in all probability, not with the white races but with the Asiatic, we can realize to some extent the seriousness of the situation. War is coming, war is imminent. No wonder men's hearts are already failing them for fear of those things which are coming to pass.

One of the great signs of the "end time" was to be the rise of false prophets. Already we have indications that this part of Christ's prophetic forecast is being fulfilled. J. Krishnaumurti, a young Hindu and an Oxford graduate, has been hailed as the promised Christ by theosophists who are said to be turning their eyes to Adyar Madras, India, prepared for the coming of a second Jesus. His picture has already appeared in, I suppose, hundreds of newspapers all over the world. Mrs. Besant likens Krishnaumurti to Jesus in that, like Him, he wrote

and spoke wisdom at the age of twelve, and that he is now thirty, the age at which Christ started on His mission. Every Bible student knows perfectly well that this is only the beginning of such reports for the Scriptures clearly indicate that in the last days many will claim to be the Christ. But Jesus, Himself, warns us that without the accompanying signs that must take place before He can come to reign, every such claim is false. To the Christian this is but another indication that we are living in the closing days of the age. I am expecting to hear many such reports and would not be surprised to read of others announcing themselves or being announced by their adherents as the promised Messiah.

It has ever been the policy of Satan to obliterate Christianity from the world. For some six thousand years he has been operating against God in the affairs of men. Through infidelity and false cults he has been working for the overthrow of the Christian religion, but in the "end time" there is to be a new activity along this line. He will seek to turn the hearts of men from the worship of Christ to the worship of the Antichrist. This we are taught will be accomplished through the miracles and arguments of the False Prophet.

Already there are indications of an attempted denial of the Christian faith in an organized way. Word comes that an association of infidels has been formed in the City of New York to overthrow, as

they say, religious terrorism. But most astounding of all, this militant institution championing the cause of atheism has just been granted a certificate of incorporation by the State of New York. This is probably the first time in history that an atheistic organization looking forward to the destruction of religion has been recognized by the authorities. Avowedly a destructive agency, the American Association for the Advancement of Atheism has set up for itself an ambitious program calling for ample expenditure and a large body of men to carry out its work in every State. Radio stations will be erected for broadcasting debates and lectures. "There are in this country millions of Atheists," declares the president, Charles Smith, "whom agitation will precipitate into militancy and who, when united, can overthrow the religious terrorism that today frustrates their pursuit of happiness. Our Association," he continues, "will endeavor to stop religion in public schools, prevent the issuance of religious proclamations by government officials and to erase the inscriptions on coins. Our main purpose will be to wage war on religion. Christianity must give way to humanism which will exalt above all things the beauty and power of man. Meetings will be held in this city. Local branches are being formed in practically every state. National lecturers will be placed in the field. Representatives will be sent abroad. One such representative can undo the work

of scores of missionaries and a few thousand dollars will more than offset as many millions spent by the churches. Cheap editions of the works of the great Free Thinkers will be published and placed within the reach of everybody. We believe that religion has had a fair chance to prove its mettle but it has proved altogether inadequate."

Such are some of the astounding statements made by the president of this atheistic association. This is but the beginning. As the days grow darker, we may expect other movements of a similar nature and finally the "mark of the Beast," which will demand martyrdom for those who are determined to still adhere to their faith in the Lord Jesus Christ.

It seems comparatively clear from the Bible that the Antichrist, the god-emperor, who is to head up all this diabolical opposition to the Kingdom of God, is to be a reincarnation of some man who for hundreds of years has been numbered among the dead. The Scriptures speak of him as the "Beast who was and is not and yet is." This language is employed again and again in the prophetic Word and means, of course, that he once lived, is now dead, or in other words, is absent from the earth in material form, but is yet to live again and once more appear in this world in a physical body. How clear is the interpretation! How unmistakable the explanation! For some three hundred years the church believed that such would be the case and all

down the centuries Christians have sought to determine from the Scriptures the identity of the man who will become the Antichrist. Strong arguments have been put forth in favor of at least three different men. Antiochus Epiphanes has been named. Judas Iscariot is a possibility. Nero, the most brutal emperor the world has ever known, the monarch who murdered his own mother, is designated by others as the coming Antichrist. Space forbids the setting forth of the Scriptural evidences in connection with each. Suffice it to say that we may look forward to a reincarnation of someone now numbered among the dead who will combine in himself both emperor and Antichrist to fulfil the prophetic descriptions in the Word of God.

May I suggest something here that will sound somewhat startling and yet it seems to me that Scripture bears it out. In Rev. 17, at the 8th verse we read, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." And that means, of course, as I have already stated, that he once lived, was dead when John wrote, is to live again and then go into perdition. Now in verse 10 it states that there are seven kings: five are fallen and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Hence, the beast, the

Antichrist is to be one of the five kings mentioned in verse 8, who had already died when John wrote. He tells us that "one is and the other is not yet come." That is to say the sixth was reigning at the time he wrote,—the seventh was yet to come. In other words, the Emperor of the Revived Roman Empire will be the seventh. Now it states that the Antichrist is the eighth. That does not mean that he is the eighth in line of succession, for it also says that he is of the seven. My explanation, therefore, would be that the Roman Emperor will be assassinated according to Rev. 13:3 (See 13:14) and that before his body is cold, the spirit of the Antichrist will enter into him and he will suddenly be resurrected, but in his resurrected life he will combine both Emperor and Antichrist, both the seventh and the eighth spoken of in Rev. 17. He will be the god-emperor. Hence, all the world will wonder and his kingdom will at once be established as a result of this stupendous miracle.

When the Antichrist appears, after becoming established over the ten nations forming the revived Roman Empire, he will make an alliance with the Roman Catholic Church. These two great organizations are depicted in the Scriptures as the civil and ecclesiastical Babylons. Civil Babylon, now the Roman Empire, will fraternize with ecclesiastical Babylon, the Vatican and all apostate religions. But no sooner will the Antichrist become strong than he

will break off his associations with Roman Catholicism. Ecclesiastical Babylon is to be completely overthrown by civil Babylon for it is his ultimate purpose to stamp out religion in every shape and form until he alone is the object of worship. Already the nations are becoming more favorable to Rome. For the first time since Martin Luther, England has sent a representative to the Vatican. France and Italy are rapidly drawing nearer to the great harlot. And Rome, with her century long ambition to rule the world, will welcome any kind of an alliance that will give her the power she desires.

But, thank God, this dark picture is not to continue forever. Not only are we told of the reign of the Antichrist and of his diabolical acts, but we are also told of his ultimate destruction and the glorious triumph of our God. In Rev. 19:20, it is stated that "The beast was taken, and with him the false prophet that wrought miracles before him, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." The "beast," of course, is the world emperor, the Antichrist. Then in Rev. 20:10, after a full thousand years have passed, we have another glimpse of this monster of iniquity, where it states that "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Here we have the trinity of

evil together, at last, never again to molest the world. What a consolation to know that the Tribulation is not to continue forever, that the reign of Satan and the deeds of the Antichrist, along with the miracles of the False Prophet, are to come to an end! This is man's day; the day of the Lord is yet to come. It is to that day we are looking forward. May God hasten the coming to pass of all these events in order that we may speedily enter into the joys of the Millennium! This is no vague dream or vision but a glorious reality, again and again foretold in the Word of God, every syllable of which will be completely fulfilled.

My friend, are you ready to meet God? Are you prepared to face the Antichrist? Would you welcome the False Prophet? Dare you go through the Tribulation? Can you endure the thought of bearing the "Mark of the Beast," of being compelled to worship the emperor and of enduring the awful wrath of God? There is only one way of escape and that is through Christ. If you will accept Him today as your personal Saviour, it will make no difference whether you go through the Tribulation or whether you are raptured out of it, you will be ready. I warn you to "flee from the wrath to come" before it is forever too late. "Now is the accepted time, now is the day of salvation." Then—it will be too late. Today God offers you mercy. To reject mercy is to incur judgment. Which will

you have? I entreat you to "make your calling and election sure." Then you, too, will share in the glories of the Kingdom Age. And if you have to suffer persecution even to the point of martyrdom under the reign of the Antichrist, the worst that they can do will be to inflict physical pain and kill your body. But since "to be absent from the body is to be present with the Lord," you have nothing to fear. Come then, accept Jesus Christ as your Saviour and all will be well.

Christ is coming, coming soon!
Sinner, heed the warning cry;
Seek Him now with all thine heart
Lest He comes and pass thee by.
Art thou list'ning for His voice?
Dost thou daily watch and pray?
Knowing He is coming soon
Art thou ready for that day?

Christ is coming, coming soon!
Judgment threatens everywhere;
Tribulation days are near—
Hearken, sinner, and prepare.
Soon the Antichrist will reign,
And the earth be bathed in blood;
Canst thou face that awful hour
And endure the wrath of God?

Christ is coming, coming soon!
Sing, ye overcomers, sing,
All ye separated ones—
Lo! He cometh—Christ your King.
Go ye, warn the unprepared
Ere forever 'tis too late,
Spread abroad the wondrous news—
Christ is coming, watch and pray.

CHAPTER III.

Third Address.

*W*ILL the Church pass through the Tribulation or be raptured out of it?—Is Christ's fourfold prediction of pestilence, earthquake, war and famine, ever to become a sign?—How are we to explain the Apostasy of the Professing Church?—Does the increase of lawlessness, and the new attitude of Judaism toward Jesus, indicate the End-Time?—Will the Jews be restored to Palestine?—What will be their attitude toward the Antichrist?—Who are the Two Witnesses of Revelation 11?

A wonderful promise has been given regarding the closing days of this age, and that is, that in the End-Time much fuller light will be granted and a clearer understanding of the prophetic portions of God's Word bearing on the last days will be received. This is evident from Daniel 12:9-10 and from 1st Thes. 5:4-6. These verses read as follows:—"And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. But ye brethren, are not in darkness, that that day should overtake you as a thief.

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others, but let us watch and be sober." It is quite certain that we today have a better understanding of the prophetic portions of God's Word than did our forefathers. Many of the prophecies are being fulfilled before our eyes. This alone makes it much easier to grasp the import of the predictions made. It seems clear that as we enter into the actual fulfillment our interpretation will be much more definite and according to the mind of the Spirit.

Will the Church pass through the Tribulation or be raptured out of it? There are two views held. One is that the entire body of believers will go through the Tribulation and that there will be no rapture until just before Christ returns to reign, which means that a very short interval will elapse between the rapture and the revelation. The idea is that as Christ descends, His saints will be suddenly caught up to meet Him in the air, and without any delay will accompany Him back to the earth. This interpretation of the Word of God is held by many eminent Bible students, including such men as McConkey, Frost and Gordon. Henry W. Frost has just issued a book of over three hundred pages entitled, "Matthew 24 and the Revelation" setting forth this view.

The more widely accepted interpretation is that

the Church will not go through the Tribulation, but will be raptured out of it at the beginning of the seventieth week of Daniel. This view is taught in the Scofield Reference Bible, and is most tenaciously held by a large number of leading students of prophecy.* Two of the main passages of Scripture upon which these conclusions are based are Luke 21:36 and Rev. 3:10. They read as follows:—"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth."

There is a third view held, which to some extent is a combination of the other two. It is known as the "select" or "partial" rapture interpretation. Such men as D. M. Panton,† J. Hudson Taylor and others have been its exponents. It is based on several passages of Scripture, one of which is Paul's ambition expressed in the words, "that I may have part in the first resurrection." Rev. 3:10, is also used emphasizing the word "because" which makes the rapture conditional. Associated with this presentation is the "partial reign" theory based on such familiar passages as, "If we suffer, we shall also

* Also "Jesus is Coming," by W. E. B.

† "The Judgment Seat of Christ."

reign with Him." And this "partial reign" view I must say, I have no hesitation whatever in accepting. To me it is perfectly clear that only those who qualify will be given positions of trust and authority, or in other words will reign with Christ.

It seems quite evident from the expression in regard to Christ appearing to set up His millennium, where it definitely states that He is to come "with" His saints, that there must be a previous gathering of the saints to Him. Furthermore in view of the fact that it is stated in Thessalonians that the meeting takes place in the "air" it appears to be plain that there is a rapture and that the rapture takes place before He comes "with" His saints to reign. As to what time intervenes between the rapture and the revelation, viz. His coming "for" and "with" His saints, may not be perfectly clear. It would seem to me therefore that the important thing to settle, is not the controversial question, but the practical issue. The vital thing is to be prepared and ready. Then, no matter which view is right, no matter whether the Church goes through the Tribulation or is raptured out of it, we will be prepared and need fear nothing. I have always held the view that the rapture precedes the revelation by some seven years, and that the Church therefore will not go through the Tribulation, but I do not want to be dogmatic about it, and if God should reveal the contrary to me I will gladly accept and proclaim it.

The great question is, are we ready? Have we been set free from all known sin? Do we love the Lord Jesus with all our heart? Does God come first in our lives? Are we seeking to please Him in everything? Is there a whole-hearted devotion? If so we need have no fear. All will be well.

And now a word as to Christ's fourfold prediction of earthquake, war, famine and pestilence. How can this prediction become a sign of the End-time? Christ prophesied that the course of the age would be marked by these things, and we know perfectly well that all down the centuries we have had a succession of such calamities. When then do they become a sign that we are in the End-Time? Evidently not until they appear in an intensified form and in close proximity one to the other. Have we had such an experience? It is a most amazing fact that the greatest earthquake of all history has just taken place, viz., the terrible upheaval in Japan; and that the world's greatest war has just terminated, viz., the late European struggle. Furthermore the greatest famine of history has just passed, viz., the famine in Armenia and Russia, including possibly the one in China. Then in the last place the greatest pestilence of all history has just swept over the world, viz., the flu, and God only knows the devastation wrought. It would seem therefore that inasmuch as Christ's fourfold prediction of earthquake, war, famine and pestilence has just been

fulfilled, each in a greatly intensified form and all within the same decade, that we may rightly look upon it as a sign that we are in the End-Time.

One of the most convincing signs of the End-Time is the widespread Apostasy in the professing church. God definitely predicted it in His Word. We designate it today by the terms "Modernism," "Higher Criticism," "Rationalism," and the "Evolutionary Hypothesis" that is poisoning our sons and daughters of High School and College age.

There are six very striking facts that must be faced when dealing with Apostasy, facts that no one can possibly contradict. I give them as they have come to me in my study of this End-Time sign.

1. Modernism lays emphasis on education, social service and world-betterment instead of evangelism.

"We have given up all hope of saving this generation. Our efforts are now directed toward the next. No more missionaries will be sent out to merely evangelize. Our hope is in education."—*The Secretary of a large denominational Mission Board.*

Modernism expects to save the world and thus usher in the millennium, whereas the Bible teaches that the purpose of the Gospel is to save men out of the world.

2. Modernism proclaims salvation by character in the place of salvation by blood.

"I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of

any one. Salvation by blood is the Gospel of the butcher-shop.”—*A Modernist*.

“We cannot accept the substitutionary death of Christ.”—*The Christian Guardian*.

The Christian Guardian declares that the hymn “Jesus paid it all” is not the theology of the Methodist Church. Cain’s religion is still more agreeable to the natural heart than Abel’s.

3. Modernism rules the Bible out as an authority on theological questions.

(1) It declares that the recorded miracles of Christ are merely legendary exaggerations of events that are entirely explicable from natural causes. “The critical view of today is that the Gospel miracles represent the crude ideas of a superstitious age, and are to that extent untrustworthy.”—*Prof. E. F. Scott, Knox College, Summer Session, 1920*.

(2) It spiritualizes the Second Coming of Christ and declares that His followers were entirely mistaken.

(3) Its great purpose is to destroy faith in the supernatural. “We cannot accept the Bible as authoritative.”—*The Christian Guardian*. Yet Modern Scholarship has not succeeded in producing a better.

4. Modernism strikes at the deity of Jesus Christ and seeks to undermine His infallibility.

“Jesus spoke in accommodation with the ideas of His contemporaries and held the current Jewish notions.”—*A Modernist*.

“Those who record the Virgin Birth were doubtless influenced by pagan fables, seeking by these to secure for Him the honor of celestial paternity.”—*A Modernist*.

5. Modernism is based on guesses, suppositions, speculations, opinions and human philosophies, and not upon facts.

6. Modernism has no answer for the question: “What comes after death?” Since the Bible is ruled out as an authority and we have no other source of knowledge, we are left to mere guesswork. Philosophers, professors and scientists simply do not know. They have no message for the death bed.

Now you will note that all this is not only foretold in God’s Word, but it is definitely declared to be a “sign” of the End-Time, a proof that we are living in the “last days.” Let me give you the most arresting passages from the Bible bearing on the Apostasy of the professing Church. And may I also quote Dr. C. I. Scofield’s definition.

“Apostasy, ‘falling away’ is the act of professed Christians who deliberately reject revealed truth (1) as to the deity of Jesus Christ and (2) redemption through His atoning and redeeming sacrifice (1 John 4:1-3; Phil. 3:18; 2 Timothy 2:1). Apostasy differs therefore from error concerning truth, which may be the result of ignorance (Acts 19:1-6), or heresy, which may be due to the snare

of Satan (2 Timothy 2: 25, 26), both of which may consist with true faith. The apostate is perfectly described in 2 Timothy 4: 3, 4. Apostates depart from the faith, but not from the outward profession of Christianity (3: 5). Apostate teachers are described in 2 Timothy 4: 3; 2 Peter 2: 1-19; Jude 4, 8, 11-13, 16. Apostasy in the Church, as in Israel (Isa. 1: 5-6; 5: 5-7;), is irremediable, and awaits judgment (2 Thess. 2: 10-12; 2 Peter 2: 17, 21; Jude 11-15; Rev. 3: 14-16)."

Space forbids the quoting of these verses in full, but if you will take your Bible and look them up carefully, you will realize something of the awfulness of Apostasy in the sight of God.

The state of the Church in the End-Time of the Age is perfectly described in Rev. 3: 14-19. We are in the Laodicean period now. Everything written of Laodicea is true today.

To substantiate the foregoing it is only necessary to read 1 Timothy 4: 1. Again in 2 Thessalonians 2: 3, we have the Apostasy predicted.

Another of the outstanding signs of the End-Time according to the Word of God, is the spirit of lawlessness which is everywhere apparent. Let me quote from Theodore E. Burton in *Current History*, Jan. 1926, and Mark O. Prentiss, Oct. 1925. "The greatest outstanding menace in America is crime. Last year there were 10,000 murders and more than 300,000 robberies and hold-ups. There

are 160 murders in New York City to 10 in London. Seven of 10 murders in London are hanged. One of 160 in New York goes to the chair. Chicago recently attained first place with the record of a murder a day. There are at the present time 135,000 murderers at liberty in the United States. In the year 1914 the number in the Atlantic penitentiary was 722. In 1925, 3,225."

It is stated that "for every thousandth man in the nation at large is an unpunished murderer; every sixth person is socially diseased; two children out of every three are growing up totally uninstructed in spiritual things. We have unconfined in the United States more killers than we have clergymen of all denominations, or male teachers in our schools, or all lawyers, judges and magistrates put together, and three times the combined number of our editors, reporters and writers, and 52,000 more slayers at large than we have policemen. Every seventh marriage in the country ends in divorce. Crime has increased over 400% since 1910." "Every fourth person," says the Chicago Health Institution "has a social disease. Social diseases kill 300,000 annually in the United States." Benjamin P. Chass in *Current History*, Aug. 1925, writes—"In 1890 there was one divorce for every 16 marriages, whereas in 1923, there was recorded one divorce for every 7.5 marriages, an increase approximately of 125% in 33 years."

The moral tone of the world has been lowered to such an extent that our bathing beaches and dance halls, etc. as well as our High Schools in many places present a problem that appears to be without a solution. I know of a boy taken from a High School because of the unnamable moral conditions. There is a certain city in Canada where it is reported that 200 High School girls were intoxicated at a party. The report does not say how many of the High School boys who danced with these 200 girls were in the same condition. The sight, so I was told, was nauseating in the extreme. But the matter was speedily hushed up. Such are some of the terrible things that are going on in this century. Everyone knows that from a moral standpoint alone the world cannot continue longer without either a great revival or a great judgment. The degeneracy in morals of the human race has been so rapid within the past two or three decades that every clean-minded person is shocked beyond expression. The goddess of fashion has wrought in the last ten years a devastation in the morals of our young people that will probably never be counteracted. If our forefathers could see the painted, bobbed objects of the present day that we call women, if they could watch our 20th century bathing beaches, or attend a modern dance, it would be enough to make them turn over in their graves.

God's Word declares that, "As it was in the days

of Noah, so shall it be" in the End-Time. I was struck at the beginning of the year with a clipping from a Buffalo paper, which revealed in most vivid colors the trend of the age and the spirit of the world in this 20th century. Here are some of the statements:—"Reservations have been flooding every hotel, restaurant, cafe, and dance hall in town. According to the managers of the places of amusement, every place will be jammed, and already dancing room is at a premium; for tonight is the night when youth stalks the paths where the bright lights burn. There will be midnight shows at practically every theatre in town, and the tickets for these have long been sold out. From the theatres the crowds will surge to the restaurant and the dance hall. The bright lights will burn to mingle with the morning sun. Most of us will be downtown, where the lights will be the brightest, the music the most maddening, the crowds the thickest. It looks like a very hectic night of courting the Amusement Queen, dance and song and merriment." How different from New Year's eve as spent by our grandfathers and grandmothers! To them it was a time of seriousness. What a declension a few years have seen!

I need not remind you that no sooner is sin ripe and the cup of iniquity full, than God's judgments fall. It was so with the antediluvians. For 120 years Noah faithfully warned, but they would not listen. At last when the cup of iniquity was full

to the brim the judgment came and they were all drowned in the flood. It was so in the cities of the plain. Sodom and Gomorrah sinned to the full. Then came judgment and in the fire and brimstone both cities were destroyed. Sin had ripened. It was so with the Canaanites. The judgment was held off for many years because, as God stated, the cup of iniquity was not yet full. But finally when the Canaanites had sinned until there was no remedy God sent the Israelites to exterminate them and possess their land. Judgment fell at last. It will be so again. Surely we are living today in the end of the age. How much lower can the race plunge before it will be ready for judgment? Has it not already reached the limit? And may we not expect at any moment now the judgments of God which have been held back so long, to burst in all their fury upon the sinning nations of the world? Wrath is coming and God help the world when His wrath is poured out!

Now a word as to the new attitude of Judaism toward Jesus. Those who are familiar with this know perfectly well that for 1500 years the name of Jesus was never mentioned among the Jews and that no Jewish writer ever commented on Him or wrote about Him. But now a complete change has taken place. His name is more or less freely used both in conversation and in books. Great Jewish scholars, not only in the United States and Europe,

but also in Palestine, have written about Him at length and even produced sketches of His life; so that today He is being rapidly recognized as a great religious teacher by leading Jews the world over. Such a change is indeed phenomenal to those who know Jewry and the bitter hatred toward the Nazarene. It is evident that God is preparing the hearts of the Jewish people for the reception of Jesus Christ as their Messiah, and that the time draws near when He is to come again.

The Bible clearly foretells a national restoration of the Jews at the end of the age. They are to go back in unbelief, for it is stated that as a nation established in their own land they will look upon the Messiah whom they have pierced and accept Him at last. Prophetic writers have told for years of this national restoration and have been for the most part ridiculed at the very idea. How could such a thing ever be possible? With Jerusalem under the heel of the Turk there could never be a restoration. The Jews are scattered world-wide. How can they ever get back to their own land? Such have been the questions of skepticism for centuries.

But now at last the marvel has taken place. The impossible has been realized. God's Word had to be fulfilled. The Jews must go back to Palestine. And to think that we should be living in the very day of the fulfillment of this wonderful prophecy

dating back for centuries! The great European war has taken place and one of the most outstanding results of the war has been the Balfour Declaration, restoring to the Jews Palestine as their national home. Since then tens of thousands have gone to the land of their fathers. It is expected that 50,000 will return this year. A great Jewish university has been built and plans will soon be on the way for the construction of the Temple. What now has the skeptic to say since God's Word has been so wonderfully verified?

But the question that confronts us at this time is the relation of the Jews to the Antichrist. Will they receive him? Undoubtedly. The Bible tells us that he will make a covenant with them at the beginning of the seven years. In Isaiah this alliance is called "an agreement with hell." This will be one of the first things that the Antichrist will do. The Bible clearly tells us that at the end of three and a half years, viz., the middle of the "Seventieth Week" when only three and a half years remain, viz., the period of the great Tribulation, that at that specific time the covenant between the emperor, viz., the Antichrist, and the Jews will be broken. The daily sacrifice will cease, "the abomination of desolation," spoken of by Daniel the prophet, viz., the blasphemous assumption of deity by the beast, including probably the worship of the image, will be set up; and a persecution of God's ancient people

the like of which the world has never known, will commence, ending in the terrible battle of Armageddon, when the Lord will appear to destroy Antichrist by the brightness of His Coming.

Now during this period two strange looking men will suddenly make their appearance in Jerusalem. The Bible calls them the Two Witnesses, and outlines their career in the eleventh chapter of Revelation. These two prophets from another world are probably Elijah and Moses.* These were the two men who appeared on the mount of transfiguration with Christ. The Old Testament plainly foretells the coming of Elijah before the great and terrible day of the Lord. In verse 6, it is stated that they have power to shut up heaven that it rain not. That is what Elijah did during the days of his ministry. The same verse tells us that they turn water into blood and that they smite the earth with all plagues. That was the work of Moses in Egypt. The words "as often as they will" show that everything they do is in an intensified form. Their ministry lasts exactly 1,260 days, or 42 months, the same period that is covered by the Tribulation. God gives them special destructive power as stated in verse 5, so that many of their enemies are slain.

At the close of their testimony after they have turned thousands to the true Messiah they are slain by the beast, the god-emperor, and their dead bodies

* Or Enoch.

allowed to lie in the street of the city for three and a half days according to verses seven and eight. Then follows the rejoicing of their enemies as they celebrate their victory by sending gifts one to another. At last their tormentors are dead. But lo, and behold, at the end of the three and a half days they suddenly return to life to the horror of their enemies, and before the amazed gaze of countless thousands they answer the Call of their Lord, "Come up hither," and like Christ they ascend in a cloud, their enemies watching from the earth. Then follows the terrible judgment of the earthquake which kills 7,000 men and destroys a tenth part of the city.

Oh that God might make us true witnesses in this our day, that we may warn the people of the coming catastrophe, the world crash that we know is so near at hand! "Ye shall be my witnesses," declared Jesus. The task is still ours. Moses and Elijah have not yet been sent. We have no doubt as to their faithfulness for they fearlessly face the very Antichrist himself without flinching, and at last seal their testimony with their life's blood. The question is, are we going to be true to our Lord, and faithfully urge the people to "flee from the wrath to come?" The clouds are already gathering. Soon, oh so soon, the storm will burst. Tens of thousands have no knowledge of what is coming.

May God help us in the little space that remains to herald out the Tidings and thus seek the salvation of a vast company before it is forever too late.

CHAPTER IV.

FOURTH ADDRESS.

***H**AVE the predictions of Rabbi Michael been verified?—Will the deadly inventions of the last decade be used in the next war?—Is Mussolini's dream of a restored Roman Empire coming true?—What will be its geographical boundaries?—Where are the lost ten tribes?—Can the claims of British-Israelism be substantiated?—Will salvation be possible during the Tribulation?—Who are the sealed of Revelation 7?*

Rabbi Michael in 1868 made a very precise calculation, based on the prophecies of Daniel. He predicted a great world conflagration to commence about 1913. He also predicted the emancipation of the Russian Jews which took place at the overthrow of the Czar and gives this date as the finish of Ishmael's reign over Palestine. He states this upheaval will last more or less for fourteen years, during which time Israel will have been restored and the land of Palestine and the temple actually rebuilt, which will take three years. He placed the time of the complete redemption of Israel at sixty years from his time, which will come to the year 1928. His prediction of a great world conflagration has already come true. The year he predicted was

1913. War actually broke out in 1914. He speaks of Israel being restored to Palestine, a prophecy that is now being fulfilled. Fourteen years is given as the Restoration Period. The closing date for Israel's complete redemption 1928, is in close agreement with prophetic students everywhere, as I have already pointed out. Here, then, is another voice added to the great number, all of whose predictions fall within approximately the same period, and Rabbi Michael's forecasts were made, as already stated, in the year 1868. It is significant to say the least.

If there were nothing else to convince us of the imminence of another great war we would surely have sufficient evidence in the deadly inventions of the last decade, which without question are being prepared for the next world conflagration. Machine guns, we are told, have been invented which will spit forth a fan-shaped tail of 6,000 bullets a minute. Aeroplanes at a height of several miles can now drop bombs weighing 4,300 lbs. and thus create destruction over the radius of a mile. Guns have recently been constructed with a range of 159 miles, and tanks which concealed in their own smoke can out-distance the fleetest hound. All these things are here now. They tell us of a gun in France which was invented just at the close of the great European War. It has a range of 372 miles. That means that it can be planted in Paris, from where

it can shell the city of London. In the United States there has been invented a gas which when dropped on a city will kill everything—men, animals and vegetation—thus blotting out the entire population in a very short time. One whiff of this gas, we are told, means almost instant death. “There is nothing,” says Thomas Edison, “to prevent fifty aeroplanes flying tomorrow over London’s millions with a gas which can suffocate those millions in three hours.”

Robert Dell in *Current History*, January, 1926, writes as follows:—“Another European war would end Europe’s civilization. Russia belongs to Asia rather than to Europe. The future for all we know may belong to the yellow or even black races. The Bolsheviks do not conceal their belief that another European war is inevitable. Lenin is said to have prophesied another war in the near future, which would be even more deadly than the last, and would involve the slaughter of a far larger number of men. The territorial arrangements made by the Peace Treaties must lead to war if they are not altered.”

Possibly one great reason for the turmoil that at present exists is the spirit of defiance of God among revolutionists. A declaration by the Bolsheviks was published in the *London Times* in which Zinovieff is reported to have said, “We shall grapple with the Lord God in due season. We shall vanquish

Him in His highest Heaven and wherever He seeks refuge, and we shall subdue Him forever." Such a blasphemous utterance cannot permanently go unchallenged. Sooner or later God will act. Such, however, is the determined policy of the Bolsheviks.

One of the most awful evidences of this is found in the vicious analysis by the Soviets of the Lord's prayer. I quote it in full:—"Our Father—Here is a pretty business for us poor Russians who imagine that it is always necessary to have both father and mother to make a man. But Thou, oh Lord, who understandest things better than we do, Thou knowest evidently some other way of doing it. *Which art in Heaven*—That is self-evident. Thou knowest nothing of men's habits and customs on earth, consequently Thou hast nothing to do upon earth. *Hallowed be Thy Name*—Wait a bit, give us time to grow a little wiser and Thy Name will indeed be hallowed. *Thy Kingdom Come*—Thou art always harping on the same string. As for us we have our Workman's Republic. *Thy will be done*—Oh, dear, Thou pratest sometimes of kingdoms, sometimes of will, nevertheless, we have always explained that it is to the Soviets that the whole kingdom belongs. *On earth as it is in Heaven*—Do not waste words over that. We have already made a clean sweep of the Governments of the earth. *Give us this day our daily bread*—What

is true, is true once for all. It is we who sow, it is we who reap and we who eat, but it is not for one day alone, but for a whole year the people gather in the harvest. *Forgive us our trespasses*—Once more do not waste Thy breath. We owe Thee nothing. *As we forgive them that trespass against us*—We give nothing gratis, we forget nothing, we pardon nothing. *Lead us not into temptation*—The people have grown wise. Thou wilt not deceive them. They have begun to think for themselves. *But deliver us from evil*—We have learned how to deliver ourselves from the crafty priest, from the landlord, from his son, from the Bourgeois' web and all thy filth. Stop playing the game of the Bourgeois'."

Surely the above blasphemous tirade needs no comment. It is a sample of the depths to which men have sunk. God is no longer feared nor revered. How much it resembles the attitude of the Antichrist. It would seem but a short step now to the worship of the Beast and the final rejection of God. Book sellers, we are told, are refused a license by the Russian Government unless they agree to sell literature on atheism.

Since giving my first address, the papers have been full of fresh reports from Italy. It seems certain that Mussolini's dream of a restored Roman Empire is rapidly coming true. Let me give first of all a report that comes from an Italian paper. It reads as follows:—"A bloc of 80,000,000 Romans

from the Atlantic to the Mediterranean, under the mighty fist of Mussolini will solve the hard and obscure problems of Europe. In a year France will be France again, a world-colaborator to the eternal restoration of the glory that was Rome. And if the French people are destined to disappear despite our efforts to give it new blood, it will have the joy of fainting in the immortal arms which fondled it when young, not destroyed by barbarians, but absorbed in the immortal breast of Rome."

Plans are already under way for the beautifying of Rome, which is to be the capital city of the revived Empire. "Within five years," said Mussolini, "Rome must become the most wonderful city in the world in the eyes of all people of the Globe. My ideas are clear, my orders are precise and I am sure they will soon be translated into concrete facts. Vast, well-ordered, powerful as in the days of the first empire of Augustus, Rome must again become the wonder of the whole world. The theatre of Marcellus, the Capital and the Pantheon will soon have large squares around them. A wide street will be built between the Piazza Colonna in the heart of the city and the Pantheon. The century-old monuments of our history must rear their imposing immensity in the necessary solitude. New houses, schools, public baths, gardens and playing grounds soon will be given to Rome's Fascist population."

Such is the amazing plan that has already been

put into operation, and within five years we are told, all this is to be accomplished. Well-known architects are already at work seeking to surpass Michael-Angelo. The rules given to the different architects state that "The designs must be in architectural style never before used." A modern bath like the ancient Roman one is to be situated on the banks of the Tiber, which is to have warm and cold swimming pools, library, saloons, reading rooms, rest rooms, playing rooms and an auditorium seating five thousand persons, besides other novel features. Such is the vision for the restoration of Rome.

Perhaps most significant of all is the news which comes of Mussolini's statue. I quote it verbatim—"Mussolini was revealed today as the owner of a heroic-sized bust of himself, displayed in the grand central galleries in an exhibition sponsored by the Italian Government. The statue is ten times life size and on the dictator's brow is carved a wreath of a Roman Emperor." In Revelation 13 we read of such an image. I wonder if this one of Mussolini foreshadows that which is yet to come. Certain it is that Mussolini already looks upon himself as the Emperor of the revived Roman Empire. In a recent radio address I heard him speak of "the resurrection of Rome"; his deep, emotional voice thrilled me through and through as I listened. I

would not be surprised to hear any day now that the Dictator had declared himself Emperor.

That Mussolini is a Dictator is evident. Again and again he has been set forth as the "Mystery Man." His policies, it is said, are shrouded in secrecy. No one is taken into his counsel, not even his cabinet. None of his plans are known until he himself decides to make them public. Those who have studied the career of the World-Ruler, know perfectly well that he also will be a Dictator, that he will rule by the power of his own will and that no one will dare to tell him what to do and what not to do. His gigantic schemes will also be shrouded in secrecy. Once again, therefore, we have in the tactics of Mussolini, a foreshadowing at least of the coming super-man who will seek to rule the world with a rod of iron.

It is quite probable that the geographical Roman Empire will be revived. Territory now in it which does not belong to it will have to change hands, and territory not in it which once formed a part of that mighty world power will have to be transferred. We have an example of this in the taking of Bessarabia from Russia. Bessarabia was formerly a part of the Russian Empire. As a result of the great war it now belongs to Roumania. This had to be since Roumania is a part of the ancient iron kingdom and also Bessarabia, but Russia never was. Other territory likewise will change hands

from time to time, from one cause or another until at last the old boundaries of the Roman Empire will be seen once more.

Some of the countries that once formed the ancient Empire of Rome are Portugal, Spain, France, Belgium, Holland, Switzerland, Italy, Turkey, Greece, Armenia, Persia, Arabia, Palestine, Egypt and all of North Africa, the Islands of the Mediterranean, England and Wales, as well as much of the territory in central Europe. The following were never in the Roman Empire:—Ireland, Germany, Russia and of course Norway, Sweden and Denmark. Hence these countries that once formed the Empire must again be allied together in a great league, but as the Confederacy develops, it will be seen that there will be but ten nations in all since God has foretold this arrangement of the restored Roman Empire. Hence a number of important changes must yet take place. Germany may be admitted to the League, but she cannot remain in, never having belonged to the ancient Empire.

May I draw your attention to the fact that England is included in the Roman Empire. There are many who claim that the Anglo-Saxons are the lost ten tribes. The Jews, you will recall, come from the two tribes of Judah and Benjamin, the other ten, after breaking away and continuing as a separate kingdom for some two hundred years, were at last lost sight of in Assyria. Now the Bible de-

clares that all must be gathered back, both Jews and Israelites. Ezekiel 37 is very clear on this point. The prophet in vision sees a valley of dry bones, representing the whole house of Israel. These are all resurrected. Then he is asked to take two sticks and to write upon one the name "Ephraim" and on the other the name "Judah." After that he is told to join the sticks end to end so that they become but one stick in his hand. Thus, he is assured, will God join Judah and Ephraim in the days to come, until in their own land they shall become one nation again. Hence it is absolutely certain that all the ten tribes are to be gathered back. But the question arises, Where are the lost ten tribes? From whence will they come? British-Israelism declares that they are the Anglo-Saxon people. Can their claim be substantiated?

There are at least four reasons why such could never be the case. First, because in Numbers 23:9 it is stated of Israel that they "shall dwell alone, and shall not be reckoned among the nations." That has never been true of the Anglo-Saxons, England has always been reckoned among the nations. The Jews never have, not since their dispersion, nor would it be possible for the ten tribes in the face of this passage to be so reckoned. Hosea 3:4 tells us that they shall "abide many days without a king, and without a prince." Again, that has not been the case with the Anglo-Saxons. They

have always had a king, a president, a ruler. In Deut. 4: 26, 27 and chapter 28: 62-68 the Israelites are to be few in number when they are out of their own land. Such has not been the history of the Anglo-Saxon world. They are numbered among the largest and most numerous of the nations. In Genesis 17: 10-14 it is stated that the penalty of uncircumcision is excision. Now the Anglo-Saxons are uncircumcized, hence they are not entitled to Jewish privileges. According to the Mosaic Law they are excluded. Hence it is perfectly clear that the lost ten tribes are not to be found in the Anglo-Saxons of today.*

But now arises the question. Where are they? Is it possible for us to locate them? The logical answer would be to ask another question. Where were they lost? As a rule we find things where we lost them. The thing then to do is to search for the ten tribes in the place where they were last seen. Now we know that they were taken into captivity by the Assyrians, and prophecy tells us that Assyria is one of the countries from which the Israelites will be brought back. (Isaiah 11: 11, 16.) Then they must still be there. Josephus, the great Jewish historian, said they were there A. D. 70. Jerome, in the fifth century, said the same thing. We have never yet heard of their leaving. Hence

* Quoted.

they must still be in the land where we last saw them.

Now it is a very interesting fact to note that there are a people living in the mountains of Kurdistan, in Persia, which was formerly a portion of Assyria, who have modified observations of the Mosaic ritual. Among them there is a legend of a coming Deliverer. It would not be surprising, therefore, if these tribes should prove to be the degenerate descendants of the ancient Israelites.

To substantiate the assertion that all ten tribes are to be restored, it is only necessary to turn to Revelation 7 where we find 12,000 out of each tribe sealed during the days of the Great Tribulation. Each tribe is mentioned by name; the total number is 144,000. Hence, the day is surely coming when all Israel will be gathered back to Palestine as a nation and when out of every tribe there will be thousands sealed as the firstfruits to God, after having accepted Jesus Christ as their long-looked-for Messiah. In the same chapter we see another great host, namely the Gentiles of the Tribulation period. The number is not given. They are spoken of as a multitude which no man could number. They come from all nations, countries and peoples and tongues.

N. B.—“I have always supposed that the Jews as we know them today, are descendants of all twelve tribes. It seems unquestionable that Paul and the New Testament writers used the word ‘Jew’ as a synonym for ‘Israel’; especially in Romans. This position seems to me to fit every requirement of the Scriptures and to be unanswerable. The Bible never says that the ten tribes were ‘lost,’ and probably it was a tradition that grew up.”—*Robt. C. McQuilkin*.

There is much to be said in favor of Mr. McQuilkin's position.—*O. J. S.*

In the 14th verse it is stated that they come out of great tribulation.

Hence from these two large companies, one Israelitish and the other Gentile, it is quite evident that the Tribulation is a period of salvation, a salvation however in thousands of cases, accepted at the price of martyrdom. Therefore if our loved ones are not saved and raptured out of the Tribulation, they may still turn to Christ during these awful days, but God help them when the Antichrist commences his persecution and the wrath of Satan is poured out upon the inhabitants of the world! Today it is comparatively easy to be a Christian, then it will be the most dangerous thing in the world. Today one's life and property are safe; then both will be at the mercy of the Beast. Today we have freedom to worship God publicly, then our services will have to be held in cellars or in the caves of the mountains, and for the most part under cover of darkness in order to escape the wrath of the Antichrist. God grant that we may be prepared for what is coming! "The day is far spent, the night is at hand," let us therefore turn from sin in every shape and form and own allegiance to the Lord Jesus Christ, the only one who can save us from the fearful catastrophe which already threatens. "Escape for thy life," was the cry of the angels. I would take up the warning and once again sound the alarm. "Escape for thy life," while there is yet time, escape!

CHAPTER V.

FIFTH ADDRESS

***H**AS Conan Doyle received a warning of impending judgment from the demon world?—Are Bolshevism and Fascism twin portents?—Does the Bible description, “without natural affection,” characterize our day?—Why has the “Iron Maiden” of the nations failed to exterminate the Jew?—Has the fig tree begun to bud?—What is Christ’s picture of the End-Time as recorded in Matthew 24?*

In the current issue of the English Strand Magazine, Sir Arthur Conan Doyle has the concluding instalment of a novel he has written on the subject of spiritualism, entitled, “The Land of Mist.” Under the guise of fiction, according to the famous author, he has presented there some of the actual experiences of more than thirty years’ investigation of psychic matters. With the truth or falsity of the many strange experiences that are related in the story we are not immediately concerned. It is the concluding words of the author that seem to be particularly significant in the light of present day events. There is a strange “mystery” man in the story who continually utters words of impending judgment upon the world. The story concludes

with a discussion of this man by the two leading characters of the book, which, in part, is as follows:

"Do you really think that anything could come to destroy it all?"

"Who knows? He is not the only one who says so."

"Does he call it the end of the world?"

"No, no; it is the rebirth of the world—of the true world, the world as God meant it to be."

"It is a tremendous message. But what is amiss? Why should so dreadful a judgment fall?"

"It is the materialism, the wooden formalities of the churches. The alienation of all spiritual impulses, the denial of the Unseen."

"Surely the world has been worse before now?"

"But never with the same advantages—never with the education and knowledge and so-called civilization, which should have led to higher things. Look how everything has turned to evil. We got the knowledge of airships. We bomb cities with them. We learn how to steam under the sea. We murder seamen with our new knowledge. We gain command over chemicals. We turn them into explosives or poison gases. It goes from bad to worse. At the present moment every nation on earth is plotting secretly how it can best poison the others. Did God create the planet for this end, and is it likely that He will allow it to go from bad to worse?"

"And how will it come?"

"Ah, there I can only take his word for it. He speaks of a break-up of all the phials. There are war, famine, pestilence, earthquake, flood, tidal waves—all ending in peace and glory unutterable."

Deluded and deceived, as we believe Sir Arthur to be, regarding the origin of the phenomena of spiritism that he has set himself in these latter days to so assiduously propagate, the words we have quoted above are a warning, and contain more than a little truth, of the fate that is inevitable; for the world plunges on—until today it is facing a cataclysm the like of which it has never known. The fumes of hell are fast enveloping the entire human race. The yawning chasm lies just ahead. Hell has enlarged her borders to receive the last fatal plunge of a reckless race. And no false optimism can prevent that plunge!*

Going back to the early days of Bolshevism we call to mind the warning note sounded by the *London Times*: "Trotsky boasts that at any emergency 8,000,000 can be put into the field. A military expert, who has recently visited Moscow says: 'The Red Army of Russia, today the largest organized military unit in Europe, if not in the world, has become a factor of rapidly-growing importance. Officially estimated at around a million and a half men under arms, it is nearly twice the size of the French army, which is by far the largest standing

* *The Globe*, Toronto.

army in western Europe.' 'What are the Bolsheviks going to do with this army?' is the question that is troubling every western European capital today. And back of the army is Trotsky, in whose fierce black eyes lurks ever the demon of suspicion and distrust, which drives him to terrible, pitiless acts of cruelty. (The word 'mercy,' he says, 'has no place in our programme.' Men have been thrown up by the revolution with all the savagery of a wild beast. A chauffeur once kept Trotsky waiting ten minutes for his car and without a word he drew a revolver and shot the man dead.")

One of the most horrible accounts of the Soviet atrocities has been published in a book entitled, "The Red Terror in Russia," and translated from the Russian of S. P. Melgounov. So sickening is the recital of the cruelties perpetrated by the Bolsheviks that I have not yet been able to read it through. And yet even in "The Red Terror" I am sure from the accounts in God's Word that we have but a faint picture of the indescribable sufferings of the Tribulation.

But a new portent, and if possible a portent more ominous and profound, has appeared on the horizon. The remorseless power that crucified Christ, the empire for whose rearousing prophetic students have long watched with dread, slowly wakes. The Roman revolution, though comparatively bloodless—the deathroll is 2,500 as against the Russian 1,780,-

000—is an iron yoke, and no less pitiless an autocracy. The *London Times* says: “The uprising of Fascismo is a portent. They have a real army of their own, armed, admirably disciplined, and full of daring and impatience. They command the enthusiastic adhesion of the national army, of the navy and of the Bureaucracy; or at least of a very large proportion of them.”

The report that just now comes from Europe bears abundant proof of the seriousness of the situation as depicted above. Fascist newspapers in a boastful mood state that Italy long ago abandoned all Utopian ideas of peace and is ever “on the watch.” In a special cable from London, the following statement is given: “The Italian Fascisti are exulting at the Geneva League fiasco in outbursts recalling the most boastful days of the Pan-German pre-war Junkers. The League of Nations, world peace and the United States are ridiculed by the ultra-Fascisti, who do not mince words in flaunting Mussolini’s plans in preparation for another war. One of the Fascist Organs says: ‘Italy alone among the great nations, thanks to the Fascist, had long ago abandoned all Utopian ideas of peace, and having concentrated her attention on the preparation in every field, is on the watch, and can be ready at a minute’s notice.’ The same paper then bestows this slap upon the United States: that ‘thanks to Fascism, Europe has now laid aside the Puritani-

cal mask which hails from across the Atlantic, and becomes again a camp of rivalries and ambitions of warring civilizations. Only so can European nations renew their vitality and the best among them take the place of the decadent.' ”

And not only nationally but individually we are finding the same conditions of things. The Bible declares that in the last days there will be a lack of “natural affection,” and our newspapers are continually giving us evidence of such a condition. One of the most horrible reports that has ever been printed comes from Austria. A woman high up in society has been arrested upon an almost unbelievable charge. For many months she had been taking in little children, giving the impression that she was caring for them, and using her palatial residence as an orphanage. Sometime ago, the police in a raid on the house, discovered a large table, to which were fastened all sorts of straps, and upon which there were numerous stains of blood. Entering an adjoining room they discovered a large number of whips of all sizes, hanging on the walls. It has now been learned that this monster of cruelty has been giving special evenings to the nobility, charging \$50.00 for each exhibition, and that she has had her large room filled with spectators from the highest class of society, who have sat with their eyes fixed upon the scene in front of them. The exhibition consisted of strapping little children to the table and

then flogging them to death. She would begin with a small, light whip, and then use a larger, until at last each stroke cut into the little body, while her audience listened, spell-bound, their eyes almost starting out of their sockets, to the shrieks and screams of the sufferers.

It is hard to conceive of such heartless cruelty, but it is exactly what the Word of God foretells, when it declares that in the last days there will be those "without natural affection," (2 Tim. 3:2).

Only the other day we were horrified to read in our newspaper of a father right here in Ontario who flogged his twelve-year-old son until the dog could stand it no longer, and springing at the man's throat in defense of the boy, brought upon itself a thrashing that almost killed it. The boy's head and body were covered with scars and bruises, and he was taken to the hospital. The step-mother had literally starved her husband's children to death, while giving her own plenty. They were brutally treated, kicked and cuffed unmercifully, and again and again thrown out of the house into the snow to suffer untold agony. So fearful had been the abuse that the twelve-year-old boy only weighed 27 pounds when found. Shortly after entering the hospital he died, so terrible were the injuries inflicted by his own father. Surely the cat-o'-nine tails would be but light punishment for such inhu-

man deeds. Does it not again vindicate the Word of God—"without natural affection."?

But you say these are extreme cases. That may be, and yet it is only necessary for us to examine our divorce courts in order to realize that "without natural affection" is written in large letters across every such place. Children are neither wanted nor loved in thousands of homes today. Natural affection is rapidly waning, and God help us as it decreases.

Is there any indication amid the darkness that surrounds us everywhere of a brighter day? Can we hope for a change in the near future? Will this age, with its sorrow and sin soon end and the glorious millennium when righteousness shall flourish, be ushered in? Is there any glimmer of hope? I think there is.

When Frederick the Great asked the court preacher for an unanswerable proof, in one word, of the inspiration of the Bible, he replied, "The Jew, your Majesty." For something like four thousand years now the Jew has taken a prominent place in the world. Scattered among the nations, slaughtered without mercy, driven from pillar to post, abused and down-trodden, denied the privileges of others, the Jew has continued to the present day, and is now more numerous than ever before. No nation has suffered so much. Every diabolical plan that satanic ingenuity could devise has been

used against him. Any ordinary nation under the ceaseless persecution that has befallen the Jew would have been exterminated long ago, but the Jew has come through it all. How are we to explain such a miracle? Surely God must have some grand purpose in view. What greater proof of the inspiration of the Bible could there be? The Jew has neither been absorbed in the nations around him, nor has he become extinct. To realize the marvels of the miracle wrought, it is only necessary for us to trace his history from the time of Christ, let alone the persecutions and sufferings that befell him previous to the Christian era.

At the overthrow of Jerusalem, 70 A. D. by the Roman army which numbered 100,000 men, the sufferings of the Jewish people were almost beyond description. Famine reigned within the city until wives snatched food from their husbands, children from their parents, mothers from their babes, and some mothers even killed, cooked and ate their own children. Those who fled from the city were captured and crucified outside the walls. So horrible was the situation within the city, that Titus called God to witness that he was not responsible. Josephus tells us that over a million perished and that 97,000 were captured. Sixty-five years later when the Jews were finally dispersed by Hadrian, there were ~~587,000~~ persons slain.

In 1020 A. D. Canute banished all Jews from

England. There was an attempt made in 1096 to murder all European Jews who refused baptism. They were forced to pay some \$300,000 to assist the Crusaders. Under Richard I. they were murdered in large numbers. In fact there was not a Jewish household in London that escaped robbery and murder. The tragedy of York Castle will never be forgotten. The five hundred Jews, inspired by a patriotic Rabbi, first slaughtered one another, after which the castle was set on fire. Until 1272 the Jews were only allowed to amass riches in order that they might be plundered. Edward I. drove every last one of them, 16,500, out of England, and there is no evidence that a Jew ever trod on British soil for four hundred years.

In France and Germany it was worse. The year 1306 saw 100,000 Jews stripped of their possessions and cast out of the land. The plague of the black death was blamed on the Jews. As a result they underwent the most horrible torture including the Caldron and the devouring flame. In Strasburg 2,000 Jews were fastened to an immense scaffold and the whole set on fire.

As a result of the Spanish Inquisition, men and women disappeared by hundreds; some never returned; others came back years after, pale, emaciated and semi-insane, as a result of long incarceration in dark and chilly subterranean dungeons. Many were thrown into the flames. Large num-

bers went to the chamber of the "Iron Maiden," a rude hollow figure of a woman made of iron which at the touch of a spring flew open and revealed its inner surface, studded with iron nails, rusted with the blood of its numerous victims. The moment the condemned stood inside, the figure began to close, hugging in its grasp the victim until the nails entering the body, amid the shrieks of the sufferer, pierced some vital part so that when the "Iron Maiden" opened again, a lifeless body fell into the ghastly pit below. Later on all the Jews were driven from Spain. Whither to go they knew not. Some left for Africa where they were sold into slavery. Their sufferings were indescribable.*

Such has been the unspeakable history of the Jewish night-mare which for centuries has hung like a pall over the world. But now at last, thank God, the tide has turned; the Jew is no longer persecuted as in the days gone by. And yet how well do I remember while in Poland, the stories that were told me of the Twentieth Century persecutions there. Whole train loads of soldiers stopping at some town would amuse themselves by catching Jews and roughly cutting off their long beards, utterly indifferent to the fact that they very frequently cut too closely, and as a result the flesh was severed along with the beard, and their victims thus sent home with faces streaming with blood. Thank

* Historical accounts condensed.

God there are but few countries today where such abominable practices would be possible.

The Jews have at last a home of their own again. Palestine has been freed from the iron heel of the Turk. God's clock is striking loudly. Nothing more thrilling has ever been published than the report by Lord Allenby of the capture of the Holy City. Every other such victory has meant the slaughter of nearly the entire population, but when the city was taken in 1917 it was without the shedding of blood or the firing of a shot. Lord Allenby found himself before Jerusalem. Were he to assault the city and destroy some of the sacred places, he knew that he would have the whole of the Asiatic world up in arms against him. What to do he knew not. At last he decided to send a cable to Parliament, asking for instructions. They answered back telling him to use his own judgment. But Allenby was not satisfied. He then wired King George, and in response to his inquiry he received the answer, "Pray about it," which he did. Presently he saw a man coming toward him with a white flag. Jerusalem had surrendered. Allenby and his victorious troops marched unmolested into the sacred city which after centuries of oppression was at last free.

And now with feverish haste the Jews are seeking to occupy the waste places and inhabit the land once more. During the past four years approxi-

mately three million trees and one million vines have been planted in Palestine. The great Hebrew university was opened by Lord Balfour on April 1, 1925, in the presence of a most distinguished gathering. The next step in all probability will be the rebuilding of the temple.

Objections have frequently been raised on the ground that Palestine could never hold the Jews of the world, but those who argue thus forget the fact that God gave to Abraham all the territory from the river of Egypt to the great river, the river Euphrates, and that this royal grant is sufficient to hold all the Jews on earth and yet give each one abundance of room. (Gen. 15:18.) It will not take long for modern inventions to revolutionize Palestine and the surrounding territory.

Hence, we are almost immediately confronted with the fulfilment of Christ's marvelous prediction in the 24th chapter of Matthew, as we contemplate the return of the Jew in unbelief. The fig tree has begun to bud. That was to be the great sign. "Your redemption draweth nigh," declared Jesus. How close then must be His return! The budding fig tree is here, rapidly shooting forth. Soon now must dawn the glorious day of redemption for all creation.

According to the prediction of Christ in Mat. 24:4-14, the first half of the seventieth week of Daniel will be three and a half years of wars,

famines, pestilences and earthquakes, preceded by false christs and false prophets; yet these are but the beginning of sorrows. For God's children it will mean affliction, hatred, betrayal and even death. Iniquity will abound as never before, and in the midst of it all the love of many will grow cold. During these days there will be a fresh activity in the proclamation of the Gospel to the ends of the earth. Such is the picture given of the beginning of the end.

Suddenly there will appear "the abomination of desolation" (verse 15), namely the blasphemous assumption of deity by the god-emperor, when the image of the Antichrist will be set up in the temple, the sacrifices made to cease, the covenant with the Jews broken, and all commanded by the false prophet to worship the Emperor and his image. This will happen in the middle of the week, three and a half years before the end. Now comes the warning of Jesus to flee from the city, for "the abomination of desolation" will mark the beginning of the Great Tribulation, (verse 21), such as was not since the beginning of the world to this time, no, nor ever shall be. Then more numerous than ever before will be the false christs and false prophets, and every possible effort will be put forth to deceive the elect. But Christ explains that His coming will not be in secret but rather as the light-

ning which shineth from the East to the West, so that none need be deceived.

The next act in the great drama is the darkening of the sun and the moon with the falling of the stars from heaven, and the general cosmical disturbances, followed quickly by the sign in the skies; and then at last the Coming of the Lord Jesus Himself in the clouds of heaven, with power and great glory.

Such is the unmistakable outline given in Mat. 24 of the End-Time; first, the abomination of desolation, second, the Great Tribulation, and finally the actual Coming of Christ, followed by the sounding of the trumpet, the sending of the angels and the gathering of the elect. "Now learn a parable of the fig tree," commanded Jesus. "When his branch is yet tender, and putteth forth leaves, ye know that Summer is nigh. So likewise ye, when ye shall see all these things, know that He is near, even at the doors."

Soon now we shall see Him. Earth's long night of darkness is almost ended; the dawn must break. Prophecy will be fulfilled and the new age ushered in. Dark, indeed, has been the night. For long centuries the Church has waited. But now at last the day of days is near. Christ our absent Lord will soon be back again. God hasten the hour! It cannot come too soon!

CHAPTER VI.

SIXTH ADDRESS.

WILL the Antichrist prohibit freedom of speech?—Why do the newspapers practically ignore evangelistic meetings—Is there to be an Eastern League of Nations?—Does the Bible stand for democracy or autocracy?—Why do false cults flourish?—What does the Bible say about travel, knowledge and wealth as related to the End-Time?—Will England be judged for her three national sins?—Can the saints endure the Tribulation?—Are there to be any great changes during the Millennium?—What will be the doom of the beast-worshippers and the reward of the Overcomers?

It is my business to preach. The time will come when freedom of speech will be no more. A censorship, the like of which has never been known, will sooner or later be placed upon all public utterance. We, in Canada and America, have never known such a state except, perhaps, to a certain extent during the late World War. But when the coming Dictator takes the reins in his hands, it will no longer be possible to speak freely. Every word will have to be guarded. Therefore I have made up my mind to speak while I am at liberty to do so, and furthermore to put into writing so far

as possible all I say in order that my books may be secretly circulated even during the reign of the Antichrist and many thereby be warned and comforted.

Already a great change has come over the newspapers of the world. I can remember quite well the time when whole sermons were published in the daily press. Only a few years ago lengthy accounts of religious meetings were printed and eagerly read. But now all is changed. It seems next to impossible to get reports of real gospel services into the papers any more, much less entire sermons. And yet I am sure that if the editors knew of the thousands of people who are still interested in religious things they would give much more space than they do. But is not this the beginning of the end? Already we are told that Mussolini so controls the Italian press that nothing contrary to his wishes is permitted to be published. Such will be the strict censorship throughout the world when the Antichrist reigns.

Startling news has recently been received of a contemplated Eastern League of Nations. The headlines in the daily press read as follows: "Islam will unite in Eastern League. Mecca as foreseen is a strong rival to Geneva. Moslems awaken to a new sense of power." I need not remind you of the attitude of Asia toward Europe, nor of the possibility of a racial war. Of this I have spoken in a

previous address. We can but await further developments.

The Bible knows but one ideal government. It nowhere endorses democracy. In Nebuchadnezzar's monarchy-vision deterioration is clearly indicated. Babylon, Media-Persia, Greece and Rome are depicted. There is first the gold, then the silver, followed by the brass, and finally the iron and clay. Never has there been such a monarchy as the first; it was absolute in the fullest sense of the word. But in the iron and clay representing autocracy and democracy respectively, we note a deterioration that must sooner or later bring disaster. God's ideal has always been an absolute monarchy, but an absolute monarchy with Jesus Christ on the throne. When that time comes the world will be governed in justice and righteousness as never before in all its history.

Nothing is more startling than the great Apostasy which has now set in and is rapidly rising. It was to be one of the chief signs of the End-Time. Modernism or the destructive criticism of German theology with its demoralizing effects has swept the entire world. False cults are numerous and rapidly gaining in strength. As foretold by the sacred writers men are fast departing from the Faith. In Roman Catholicism, of course, we have the very heart of Apostasy. And may I say that if it had not been for the betrayal of the trust committed

to the Church the present conditions would never have been possible. Christ told the Church to preach the Gospel to the world. That command she has not yet observed. Nineteen hundred years have passed away and while there has been an unprecedented activity during the past centuries, the Church as a whole is still merely playing with missions. But, what has she done instead? Built large, luxurious and expensive cathedrals and edifices with her enormous wealth; entered into social service for the betterment of the people and the uplift of humanity; taken upon her medical and educational work; and ignored the Great Commission. She has turned to the building of hospitals and colleges for the alleviation of suffering and the training of those who have never belonged to her, which is the work of the state and the government, instead of keeping to her one supreme task of world evangelization. Sec-tarianism has been exalted and the Church rent by schism and strife. It has spread into the various denominations until sectarian pride has taken the place of spirituality and humility. Roman Catholicism is rapidly gaining. There has been a growth of nearly five and a half millions in the United States alone during the past two decades. If Rome had the power, today, she would rise and massacre the Protestants just as eagerly as in the days gone by. Only recently a young man failing to lift his cap as he passed a Catholic church in Montreal was

severely kicked in the shins, so intense is the feeling that still exists. The spirit of tolerance is at present seen, but given the opportunity and it will be no more.

During the time that the Lord Jesus Christ lived upon earth it seemed as though hell itself was let loose. Demon activities were observed on every side. In the End-Time it is going to be the same again. There are indications in the Bible that myriads of demons will be released and will once again work havoc. The Bible predicts as follows: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Already we have evidences of these demon forces at work in the false cults of the day, such as Spiritism, Christian Science, Theosophy, Russellism, Mormonism, etc. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles" (Rev. 16:13-14). (See Rev. 9:1-11.) Thus John was permitted to see in vision the workings of demons in the last days. Power is given them to perform miracles. Even now there are temples dedicated to Satan where the devil, himself, is worshipped. Surely the End-Time is upon us.

Some twenty-five hundred years ago, Daniel, the

prophet, was privileged to see in the End-Time a great increase in travel and knowledge. The prophecy reads as follows: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). Less than a century ago there were but few travellers in the world and any who dared to venture on long journeys were looked upon as celebrities. They told their adventures to awe-struck audiences and the traveller of those days became the hero of the hour. Now all is changed. Everybody travels. It is no longer the unusual but the usual thing to do. When I was in Poland I was amazed at the thousands of people who were travelling in every direction. I found the trains crowded, not only in Poland but also in France and Germany, while Switzerland swarmed with tourists. Within the past century ancient modes of travelling have given way to modern inventions. Man used to journey on foot or by horse. On the water he was at the mercy of the winds. Today he speeds over the highway in his high-powered automobile. The chariots of Nahum jostle each other in the streets. (Nah. 2:4.) Steam engines hurry him across vast continents, while great ocean greyhounds speed him over the seas. Aeroplanes fly with him across the heavens. And thus he moves hither and thither. With knowledge it is the same. A century ago there were but few

schools and only a small percentage of the people received an education. Today the country is filled with educational institutions of all kinds. It is the exception to find anyone unable to read or write. But may I point out that never in the history of the world until this twentieth century has the prophecy of Daniel been fulfilled.

“Ye have heaped treasure together for the last days.” Or, as it is in the revised version, “in” the last days. (Jas. 5:3.) Thus writes James. Is it the truth? Need I say that within much less than a century this has come to pass? It was not long ago that a millionaire was looked upon as a marked man. His name was heralded worldwide. Only a few years ago there were but two millionaires in America. Today they are numbered in the hundreds or possibly thousands, and the multimillionaire is no longer a curiosity. It is quite probable that a billionaire is now in existence. Men with a hundred thousand dollars are no longer considered really wealthy. It takes millions now to be classed among the rich. Never in the history of the world have we known such a condition before. Only within the past few years have men heaped together riches as foretold in the Word of God. Hence we have another great sign of the End-Time actually in our midst.

If we are dubious about a coming judgment we have only to look at the sins of the nations to real-

ize that either repentance or doom must be their choice. It was so with Belgium. As a result of her inhuman practices and the cruelties perpetrated in the Congo, she herself received something of the same treatment in the late war, thereby reaping what she had sowed. England, our own beloved mother-land, is by no means guiltless of national sins. She has been convicted again and again. On April 10, 1891, in the House of Commons, a resolution was passed worded as follows: "The system by which the Indian opium revenue is raised is morally indefensible." And in his book, "Black Opium," Rev. Eric Lewis, B.A., has uncovered this horrible crime against China in a most scathing way. The opium traffic along with the enormous amount squandered on drink, which for many decades has worked its ravages within her realm, and her failure to save Christian Armenia from massacre constitute her three national sins. God is still calling England to repentance, and failure to repent will mean judgment. There is no other alternative.

Many have been asking during the past days if it would be possible for the saints of God to endure the Great Tribulation and the persecutions of the Antichrist. I only answer that God gives grace in the hour of need. It has always been so. The fires of the Tribulation will bring forth a people who will do exploits and will be enabled to suffer untold agony during the reign of the Antichrist. As an ex-

ample of this it is only necessary to turn to the record of persecution in Russia to realize that even frail girls can suffer beyond human endurance for the cause of Christianity. In the Stundist Movement the Greek orthodox church, assisted by the government, carried on a relentless persecution. The meetings of the Stundists were raided by the police and the worshippers dragged off to the police offices where they were stripped and flogged, both men and women. One record tells us of a woman 70 years of age who got 18 lashes on her bare back. Some received as many as 150 lashes.

The victim, man or woman, youth or girl, was commanded to strip and lay prostrate on a long board face downward. He or she was then secured by the strapping of the limbs, and a muscular policeman proceeded to inflict the terrible blows upon the naked flesh regardless of the shrieking appeals for mercy from the writhing victim. The screams presently subdued to moans, often ceased entirely—the victim had fainted—then punishment ceased until consciousness was restored, when it was resumed and completed. The person was then handed over to relatives, who carried the limp and mangled body over the snows to the humble home.

Behind forbidden walls in the dark cells of police offices and prison fortresses, indignities and enormities of indescribable horror were often perpetrated upon these faithful followers for Christ's sake by

the representatives of religion and law. In many cases the victims were mercifully released from their tormentors by death.

"In the sacred city of Kieff a young girl of sixteen, who had too loudly proclaimed her dissent from orthodoxy, was taken to the prison, stripped and beaten by the muscular jailers appointed to that duty, until her entire body from neck to feet was one purple mass streaked with crimson gashes. Her shrieks fell at last into sobs, her sobs into dull groans. Her father, who was present at the sickening ordeal, at the instigation of the ecclesiastics who supervised the proceedings, entreated his daughter to yield, and pay the required homage to the ikon, which the popes from time to time held before her. This she heroically refused to do as long as consciousness remained in her. When at length no spot was left upon which the jailers could inflict their blows, the monsters thrust shoemakers' awls into the soles of her feet. The agony of this new torture aroused afresh her benumbed sensibilities, but only for a few minutes. God took the dear sufferer away. Even compulsion had failed to convert her.

"We were compelled," writes a Stundist, "to do all kinds of hard labor; and were not permitted to go home at nights. Our wives and children were left alone. The leading men of the village and police officials collected drunken peasants, and with them

went into our houses and abused our poor wives. All windows were broken and our books taken away by the police."

"Late at night," writes another Stundist, "when we were asleep, a rabble of peasants.....broke into our houses, frightened the children and abused our wives very nearly unto death.

"In the night several of them in my absence came to my wife, tore off her clothes, threw her on the floor, and subjected her to awful wrong. She was then commanded to make the sign of the cross; and as she refused, she was forced to comply. Her arms were twisted till the blood spurted out. Her flesh was torn. At the very moment I am writing, she is lying near to death."*

But at last the suffering will end and Christ return again. "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4). Thus is described the tremendous earthquake which will split the Mount of Olives at the coming of the Lord Jesus Christ. It will be the beginning of other wonderful upheavals and changes that will follow during the years of the millenium throughout the

* From "With Christ in Russia."

entire world. May I take time here to mention some of these marvels portrayed in the Word of God?

First of all there will be an annual convocation at Jerusalem. Hence, once a year representatives from the entire world will journey thither, and there every year they will worship in the presence of the Lord, returning to spread abroad the wondrous things that their eyes beheld and their ears heard while in Jerusalem. "And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of Tabernacles" (Zech. 14: 16).

In the second place there will be perfect safety throughout the world. The very nature of the animals will be changed. "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34: 25). What a wonderful thing it will be to be able to journey unharmed among the forests and along the highways knowing that there is no danger anywhere.

There will be but one language spoken throughout the world. All will understand each other. "For then will I turn to the people a pure language, that

they may all call upon the name of the Lord, to serve Him with one consent" (Zeph. 3:9).

There will be no more curse. The earth will bring forth a full harvest, for Edenic conditions will prevail again. "I will cause the shower to come down in his season; there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase. The desert shall bloom and blossom as the rose" (Ezek. 34:26-27). What a world it will be when weeds, thistles and everything else that destroys or hampers growth has been exterminated.

Death will probably continue but not at an early age. Patriarchic days will return once more and men live the full number of their years. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old" (Isa. 65:20). The average life of man today is not long. It will be different then.

It would seem to me that the Arctic regions will be thawed out so that icebergs and glaciers will cease to be. Hence the entire world will be inhabited and men will no longer freeze with cold nor be compelled to face the blizzards of the present age, for the Bible declares that "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days" (Isa. 30:26).

And last of all war, that deadly, hated thing will be no more. All down the centuries it has cursed and blighted mankind. Husbands and brothers have gone forth never to return. But at last even this dreaded evil will be gone. "And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3. Isa. 2:4).

Such are some of the promises given in God's Word regarding the Golden Age. Oh what a change! Who would not long for the hastening of that day! Is it not the Blessed Hope for which the church has waited these centuries past? Who can depict its glories? No wonder it has been the theme of poets and the dream of prophets. No wonder they have written of its marvels. Thank God, the time is near at hand, the end of earth's long night will soon be here and the millennial day awake.

I close now by directing your attention first to the doom of the beast-worshippers, namely those who receive his mark; and second to the reward of the Overcomers who courageously withstand his commands. Rev. 14:9-11 reads as follows: "And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name." Then in the sixteenth chapter and second verse we have this: "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." God grant that we may not belong to this unhappy group.

But now turn if you will to Rev. 15:2-4 which reads as follows: "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." And Rev. 20:4. "And I saw

thrones, and they sat upon them, and judgment was given unto them and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

To which company do you belong, to those who will worship the beast, receive his mark and thereby incur the fearful judgment stated above, or to those who will steadfastly refuse to bow down and own allegiance to the Antichrist, and thereby receive the glorious reward of the Overcomer? You may choose now, but God help you to make the right choice ere it be forever too late.

CHAPTER VII.

Seventh Address.

WHAT is the relation of the Church to the Kingdom?—Is Christ to reign on David's throne?—Will there be a literal millennium?—Is the world to be converted before the Second Advent?—Are Social Service workers fulfilling the Great Commission?—How are we to interpret Revelation 20?

We have two great factors to deal with, and not one designated by two names. The Church and the Kingdom are entirely separate. The Kingdom may contain the Church but it is not the Church. This is the nearest relationship they bear to each other. The first question that will naturally arise is, What do we mean by these two terms? And in order to know what we are talking about it is necessary to have a clear and intelligent understanding of each.

By the word "Church" we do not refer to the institution known as "Roman Catholicism," nor do we mean, "the building in which we worship." "Church," in the Bible, is never used in reference to anything else save "believers in Christ." Sometimes the word "bride" or "body" is used. It never includes merely professing Christians; it is rather the men and women who have been purchased by

the blood of Christ and brought into living union with Him, its Head, by the regeneration of the Holy Spirit.

And now let us see what is meant by the word "kingdom." We have already said that it is not to be confounded with the "Church." This is surely apparent to all. Perhaps we can give the best possible definition of the "kingdom" by saying that it is the rule of God upon the earth. At once the difference is seen. The Church designates God's rule in the hearts of a few in the midst of a godless world, while in the Kingdom His rule is supreme on the whole earth.

Now the prophets saw and prophesied of both a suffering and a reigning Messiah. To them the Church was a mystery; they did not see it. In fact, they were unable to understand their own writings, even though they "searched diligently," in an effort to interpret what the Spirit through them had written. They could easily conceive of Jesus Christ as King on David's throne, but His sufferings they could not comprehend. That between His first coming and His actual reign there would stretch a period known as the Church age was to them a concealed truth. The cross they predicted but could not apprehend. But such was the plan of God. First, the suffering, then the glory. First, the Church and then the Kingdom. The predictions regarding the kingdom have not been fulfilled. Jesus Christ will

yet sit on David's throne and reign as King. The Kingdom was not withdrawn nor postponed. God's plan was first the Cross, then the throne. Jesus came to die. When He comes again He will come to reign.

The distinction between the Church and the Kingdom is very plainly taught by Paul in the eleventh chapter of Romans. Israel is likened to an olive tree. Because of unbelief the branches were broken off, and the Church, the wild olive branches, grafted in. But the day is coming when Israel as a nation will return to God, accept Christ as the Messiah, and be grafted in once more. Thus, the Kingdom is yet to be established. "God did not cast off His people" in final abandonment, writes the apostle; they are to be restored. True, they fell for the time being, but "by their fall salvation is come to the Gentiles to provoke them to jealousy. Now if the fall of them be the riches of the world, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? For if the first-fruit be holy, the lump is also holy; and if the root be holy so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast thou bearest not the root, but the root thee. Thou

wilt say then, the branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive trees? For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."

Having taken a general survey of the relation of the Church to the Kingdom, let us make plain this relationship by a more detailed study. From Mat. 16:18, "On this rock *will* I build my church," we see that the Church as it exists today did not exist until after Christ came. And furthermore, it is not to be identified with the "Millennial Kingdom" which is to follow. The Church is the companion of Christ in His humiliation, manifesting His sufferings and filling up the afflictions which are behind. "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is

the Church" (Col. 1:24). The Kingdom is the manifestation of the glory of Christ which shall follow, when He "shall sit in the throne of His glory," and when they who have suffered with Him during this time of trial shall also be exalted to power and authority. And Jesus said unto them, "Verily I say unto you, that ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel" (Mat. 19:28). By the parable of the nobleman (Luke 19:27) Jesus distinctly taught that the kingdom was in the future. It was in the future when Christ said "I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God," and again, "For I say unto you, I will not drink of the fruit of the vine until the kingdom shall come" (Lu. 22:16-18; Mat. 26:29; Mk. 14:25). It was in the future when the thief cried, "Lord, remember me when Thou comest into Thy kingdom" (Luke 23:42). The kingdom for centuries had been hid in mystery as the Church was previous to Christ's first advent. The time is coming when "The kingdoms of this world are become the kingdoms of our Lord and of His Christ" (Rev. 11:15). We pray, "Thy kingdom come," but when the kingdom does come it will be no longer necessary to offer that petition.

The kingdom is the reign of Christ on the earth.

He was prophesied to be the King of the Jews (Isa. 9:6). He was born King of the Jews (Mat. 2:2). He said He was the King of the Jews, (Mat. 27:11). He was crucified as King of the Jews (Mat. 27:37).

The Church came in as a mystery, and was but rarely, if at all, spoken of in the Old Testament prophecies. For we read in Rom. 16:25 of the Church as a "mystery, which was kept secret since the world began," and in Eph. 3:3-6, "The mystery which in other ages was not made known unto the sons of men," and in Col. 1:24-27 "Even the mystery which hath been hid from ages and from generations, but now is made manifest. the riches of the glory of this mystery among the Gentiles." It was the mystery of the Church which so troubled the prophets and caused them to inquire and search diligently what the Spirit meant when He testified beforehand of the sufferings of Christ (1 Pet. 1:10-12). They could understand the glory of the kingdom, which should follow, but could not understand the mystery, which has been revealed unto us, and which interested the angels; to-wit, a suffering Messiah and a persecuted Church.

But the question is often asked: Are we to take the references to the kingdom and other future events in a literal sense? To be consistent we must. The Jews were unwilling to look upon the prophecies concerning a suffering Messiah as literal. They

could not conceive of such a Messiah. And yet, how were they fulfilled? Spiritually? No! but in a most literal manner. Jesus was born of a virgin as the prophet had foretold. We blame the Jews because they could not see it, and now that it is past we all agree that the prophecies of a suffering Messiah were to be interpreted literally, and at the same time we refuse to accept those that refer to a glorified Messiah in the same way. How much easier to believe that Christ, who is very God with all power and authority, will come as a glorified King to set up His kingdom of Righteousness and reign in peace on the earth, than to believe He would come as a helpless babe in Bethlehem's manger! Let us not literalize the predictions that refer to His first advent because it is now an undeniable fact of history, and at the same time spiritualize those that refer to His second advent because it is still in the future.

In Rev. 20 is depicted the Millennium. It begins by stating that Satan is bound for a thousand years, hence the Golden Age is to last that length of time. You will note that the period quoted, a thousand years, is mentioned in verse 2, 3, 4, 5, 6 and 7, so that six times at least it is stated in this one chapter, that Christ's reign is to last for one thousand years. The glorious description of the Golden Age is given again and again by the Old Testament Prophets. Following are some of the marvellous descriptions

of that wonderful period:—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." (Isa. 35:1.) "Then shall the earth yield her increase; and God, even our own God, shall bless us." (Psa. 67:6.) "The wolf also shall dwell with the lamb, and the leopard shall die down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord our God hath spoken it." (Micah 4:3, 4). Isa. 11:6-9. Such is the vein in which the Old Testament Prophets have written of the Millennium. We might go on and quote for pages, but the above will suffice. It

was given to them to see in vision the reign of Christ and they wrote as they saw.

And now in the light of this relationship between the Church and kingdom what is our duty toward social service? In Prof. Rauschenbusch' book, "Christianity and the Social Crisis," he compares the situation of today with that of Israel when the prophets uttered their denunciations and judgments. But is this fair? He claims that the prophets were great social reformers who called upon the people to repent. True, they were, but Prof. Rauschenbusch is speaking from an entirely wrong viewpoint when he compares the two situations. God was then dealing with a nation; today, He is dealing with individuals. Then it was national salvation, while today it is personal salvation. Then He chose a whole nation; today He is choosing individual members who are to make up His Church. It is unfair to compare the two. The fact that the prophets were social reformers does not imply that we must be the same. The age, the purposes of God and everything are different. This is the day of Grace in which the Holy Spirit is gathering from the world a bride for Christ. We can never hope to see the world saved before Christ returns. It is contrary to all Scripture for we are told over and over again that, "Evil doers shall wax worse and worse," and, "As it was in the days of Noah so shall it be in the day when the Son of Man shall come; the love

of many shall wax cold," and finally the "man of sin" shall appear as the leader of the forces of the Evil One. "This also know that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof" (2 Tim. 3: 1-5). The Gospel will not convert the world, or else this passage from God's Word is utterly false. It never started out to accomplish any such thing, therefore it will not be a failure if the majority in the world are never Christianized during this age.

Nothing could be clearer from the parables of the kingdom than this very fact. The "wheat and the tares" grow together right down to the end of the age, nor is there to be any rooting up of the tares before. They never become wheat. In the parable of the "Sower," only one fourth of the ground sown produces a genuine crop. And when we come to the "Dragnet," we find that it gathers of good and bad alike. The separation is not until the end of the age.

Remember, there are more heathen in the world today than there were one hundred years ago in

spite of all the missionary agencies combined. That is a staggering fact for the post-millennialist.

If the Gospel is to convert the world how are we to account for the fact that it has never yet converted a single community? Travel back in history if you will nineteen hundred years, and yet you will be unable to find a single town in which every individual has become a Christian. Is it likely to succeed in bringing a world to Christ when it has never succeeded in bringing a single town to Him?

Oftentimes our hearts are saddened within us as we gaze upon the sin and misery of our great cities. But the one thing that buoys us up and imparts fresh courage is the thought that Jesus Christ in His own good time will return to restore all things. Then, and only then will sorrow and oppression cease, and nothing save the personal return of our blessed Saviour will ever do it. No wonder the Second-Coming is one of the most comforting doctrines of Scriptures, and one of the greatest incentives to soul-winning! May He come soon, ere another generation comes into being with its heavy burdens—all too heavy to bear!

Our preaching during the last hundred years has swung from one great extreme to the opposite. A century ago "Social service," as such, was entirely unknown, and the Gospel Message was definite. The great realities of the future were held before men as the incentive to a Christian life. Today,

one may travel from church to church for months and never hear a single sermon on Death, Judgment, Heaven, Hell Eternity. "Social Service" is the predominant note of the preaching in thousands of churches. We have gone to far. God knows social service is needed, and the heart of every true Christian must burn within him with indignation and sorrow as he looks out upon the conditions surrounding him. But the first and main work of the Church is to "proclaim the Gospel of Grace," that the Holy Spirit may in God's appointed way, gather out the Bride of Christ. And woe to the church that neglects this great function or places it secondary! A pig will not become a sheep by being cleaned up, and it is absurd to expect that the mere changing of a man's environment is going to make him a saint. It doesn't so work with the wealthy. In fact it is far easier to lead a man to Christ from where he is, for the worse off he is the easier it is to make him realize his need of a Saviour. Let Jesus Christ clean him up inside and it will not be long before he will have a desire to clean up outside himself.

But after all, what is the life of the most down-trodden here in comparison to the life eternal in the other world? Far better to live in poverty all one's life and look forward to an Eternity with Christ, then to be uplifted socially here and descend to perdition at last. If every man who is doing and preaching Social Service would endeavor

to lead one soul to Jesus Christ each day, more real social service would be accomplished in the long run than we realize. We are glad to see government agencies, private individuals and organizations entering into this work. God has always had His leaders, when reforms were necessary, and He calls special men and women to this service. But let no man, called to preach the Gospel, turn to other things. Let the Church of God remember that her first work is to "preach the Gospel to every creature." She has not done this yet, though nineteen hundred years have passed away, for two-thirds of the world has never been given an adequate opportunity of accepting Christ. When she has obeyed Christ's last command, then she may give more attention to the betterment of society.

Oh that Christ might come just now and establish the long promised Kingdom upon earth! Then, indeed, social service would be a thing of the past, for all wrongs would be righted and oppressions cease. And so may the Church work, and as she works, pray: "Thy Kingdom come; Thy will be done on earth as it is in heaven." "Even so, come, Lord Jesus!"

Though the darkness and gloom triumphant
O'er the whole of the world abides,
And the armies of evil conquer
Till there seemeth no power besides;
Though the sword with its wake of sorrow,

And the fields where the battles rage,
Seem to mock at the Prince of Salem,
And the Hope of the Coming Age—

*Yet the Kingdom is surely coming,
By the Prophets so long foretold
When the sword shall be sheathed forever
In a peace that can ne'er grow old:
For the King will Himself, 'tis promised,
In millennial splendor reign,
And the world overflow with gladness,
For His plan shall at last be plain.*

Though the Kingdoms of earth in council
On the wisdom of man rely,
And refuse to accept the offer
Of the Lord who is ever nigh:
Though the forces of Wrong be many,
And the armies of Right but few—
Though the works of the godless triumph,
And the false overthrow the True—

*Yet the Kingdom is surely coming,
By the Prophets so long foretold
When the sword shall be sheathed forever
In a peace that can ne'er grow old:
For the King will Himself, 'tis promised,
In millennial splendor reign,
And the world overflow with gladness,
For His plan shall at last be plain.*

Though the Hope of the Ages tarry
Ere the prayers of the Church prevail,
And the darkness of sin and evil
All the forces of light assail—
Though the sorrows of persecution
For the sake of the Saviour's cause,
Overshadow the brighter vision
Of the promise of righteous laws—

*Yet the Kingdom is surely coming,
By the Prophets so long foretold
When the sword shall be sheathed forever
In a peace that can ne'er grow old:
For the King will Himself, 'tis promised,
In millennial splendor reign,
And the world overflow with gladness,
For His plan shall at last be plain.*

CHAPTER VIII.

Eighth Address.

*WHY should we be interested in Heaven?—
How much can we know of the life beyond
the grave?—What of the Eternal State?—
Is it possible to draw back the veil and look beyond?—
Will we know each other when we meet again?—Have
we a home Over-There?*

There is no sweeter word in the English language than the word "home." And the fact that Heaven is pictured to us as a Home endears it to every heart, and brings up a flood of sacred memories and associations.

Possibly there are few songs so deeply loved as "Home, Sweet Home." Yet it is only when far, far away from home and friends in some lonely part of the world that it really grips the heart and brings a great lump to the throat. Is that the way we feel about Heaven? Are we truly pilgrims and strangers here? Oh, then, what a joy to know that when we leave our earthly home we enter our eternal one! There are many here who have no home; there will be none Over There.

But the song that has suggested our theme holds a deeper meaning than even "Home, Sweet Home."

Oh, what comfort it imparts, what holy desires are created by it! Listen to the words:

“Oh, think of the home over there,
By the side of the river of light,
Where the saints, all immortal and fair,
Are robed in their garments of white.

“Oh, think of the friends over there,
Who before us the journey have trod;
Of the songs that they breathe on the air,
In their home in the palace of God.

“My Saviour is now over there,
There my kindred and friends are at rest;
Then away from my sorrow and care,
Let me fly to the land of the blest.

“I’ll soon be at home over there,
For the end of my journey I see;
Many dear to my heart, over there,
Are watching and waiting for me.”

Some may wonder why I speak so often about the other life. There are several reasons. I do it because it has so much to do with this one, for it is the great hope of the Home Over There that buoys us up amid all the sorrows and disappointments of earth. It was this hope that enabled the early Martyrs to sing with joy in the midst of the most horrible physical sufferings. They were thinking of the Home Over There.

And it is the thought of Heaven that keeps our minds off the things of earth. I shall never forget the vision of “Intra Muros.” How vividly it portrays the other life, and how quickly earth’s

treasures lose their charm! Sometimes when the burdens of life are unusually heavy and the vision of the Glory Land is veiled, I can bring it back again by humming over the words of a song I shall never cease to love:

“One sweetly solemn thought
Comes to me o’er and o’er—
I am nearer home today,
Than ever I’ve been before.

Nearer my Father’s house,
Where the many mansions be;
Nearer the great white throne,
Nearer the crystal sea.

Nearer the bound of life,
Where we lay our burdens down;
Nearer leaving the cross,
Nearer gaining the crown.

Father be near when my feet,
Are slipping o’er the brink;
For it may be I am nearer home,
Nearer now than I think.”

When I consider for but one brief moment the wondrous life beyond the grave, and on its untold glories allow my mind to dwell—I marvel that earth’s treasures e’er had power to turn my thoughts from Him who gave so much. Then, as the rapture and the splendor of it all breaks in upon my soul, the greatest sacrifice, the hardest lot, or the very best that earth can boast:—fame, wealth, power, home, and all else that men count dear—seems to fade away in utter insignificance in the

face of countless ages of unbroken peace, rest, union and contentment, the unutterable blessings of God's immeasurable Eternity.

Then too, there are gray heads among us, men and women who, in a little while, will close their eyes upon the scenes of earth to open them upon the Eternity beyond. And I would comfort these as they await the great change. Their feelings are voiced in the words of that old Scotch hymn sung by a saint of God on the eve of life:

"I am far frae my hame, an' I'm weary aften-whiles,
For the lang'd for hame bringin' an' my Father's welcome
smiles,
An' I'll ne'er be fu' content until my een do see
The gowden gates o' heaven, an' my ain countrie."

But more than that, you and I, my friends, are hastening on to the life beyond the grave, and no one can tell how soon his time will come. Now I would like to know all I can about the world to which I am going. And there is only one place I can go to find out, and that is to the dear, old Book. Oh, praise Him for the Bible! For when death robs us of our loved ones it is our only source of information regarding them. Here alone we can find out where they have gone. And these are a few of the things that God tells us in His precious Book await us on the other side:

(1) PERFECT HAPPINESS AND SATISFACTION

We live today in a world that can never fully

satisfy. "Earth is a desert drear, Heaven is my home." The human heart yearns for something else. Listen! "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. (Rev. 7: 16-17).

The things that bring sorrow and pain and unhappiness will be gone forever. Think of it! No tears, no pain, no night, no death, and no separation. A perfect home. "And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more." (Rev. 21: 14). We are wont to speak of earth as the land of the living. But, oh no! this is the land of the dying. It is in Heaven that there is to be no more death.

Where then are we to seek the satisfaction for which our souls crave? Do earthly possessions bring happiness? Is there anything in this life that can fully met our need? Dear one, you know there is not. How often have you longed for something more! Even in your moments of greatest rapture has there not come the thought of the change that must sooner or later take place? Earth's joys are fleeting. Nothing here can last. "Change and decay in all around I see." What then, do we seek?

A life that knows no change. A satisfaction that has no end. Happiness without alloy. Oh, how our hearts crave that fuller life!

(2) FULLER KNOWLEDGE AND COMPREHENSION

The dark things of life will be made plain. The trial, the temptation, the burden, and the sickness, will all be understood Over There. That death—you cannot understand it. How you sat and watched the dear one passing out! How you yearn “for the touch of a vanished hand, and the sound of a voice that is still!” And you wonder why. Why the vacant chair? It seemed so cruel, so unnecessary. But wait. The hidden things are all to be made plain. Knowledge now withheld will then be given, and you will yet rejoice. Take courage, then, sad heart; the night will soon be gone, the day awake.

“Not now, but in the coming years,
It may be in the better land,
We’ll read the meaning of our tears,
And there, sometime, we’ll understand.”

Oh how we long to know, just to know! Can it be that God would put such cravings in our hearts only to deny us? Surely not. What babes we are! How much we have to learn! God’s school awaits us over yonder. Our minds, so finite now, yet thirsting still to know, to comprehend, will then leap forth and master knowledge of which we here have never even dreamed. Let us be patient there-

fore. Such a gift is worthy of our highest aspiration.

(3) REUNION AND RECOGNITION

The rich man recognized both Abraham and Lazarus. Moses and Elijah were easily identified on the Mount. And David with the utmost confidence in speaking of his dead child, bodily exclaimed: "I shall go to him." Ah yes! there is perfect recognition in the Home Over There.

It was this comforting thought that enabled me to write my Angel Song. These are the words:

Beautiful faces, radiant with glory,
Waiting and watching, gazing below;
Looking for dear ones careworn and weary,
Soon to rejoin them, longing to go!

Dear little children, bright as the morning,
Singing His praises, happy and free,
Waiting for loved ones, father and mother—
Hark! they are calling, calling for thee!

Beautiful faces, wrinkled no longer,
Wreathed in a glory wondrously fair;
Bidding thee hasten, hasten to Jesus
If thou wouldst meet them, meet them up there.

And you will, ah yes! and know them, every one. Those lips you kissed in death down here will part to speak once more up there. Those eyes that sparkled and laughed while yet on earth will be still more radiant when you meet again. The friends you knew so long ago, the form you used to love, the dear ones old and young—all who knew Him

here—you will recognize them everyone up there. "We shall know as we are known." Forget them not, beloved, for they are yours forever.

(4) UNHINDERED GROWTH AND PROGRESS

We will begin exactly where we left off. If we have reached the third step here it will be from that point we shall start up there. The more we advance in spirituality here, the less we have to make up Over There. Oh, that this thought might act as an incentive to spur us on till we are so transformed, so mature that our starting point up yonder may be the highest possible.

How glorious to be always ready! What if death should find us unprepared! Thank God, we can live here so close to Him, so completely in the centre of His will, so well pleasing in His sight, that it will seem most natural to step from this sphere to the next, there to continue our spiritual and mental development. Growth will not cease with death, nor progress end. "Still there's more to follow."

(5) CEASELESS ACTIVITY AND WORK

"And they serve Him day and night in His temple" (Rev. 7:15). Angels to be judged. It may be worlds to be evangelized. And God wants strong characters for His mighty tasks both here and there. Perhaps that is why great souls are often taken in early life just at their best. He needs them. We are all building character. Every thought, word,

and deed makes its contribution. Is it a great character we are building? Can He use us up there?

But what a joy it is to work! How weary we grow of doing nothing! And we love our work; for is it not our very meat and drink? God help the man who has no work, nothing to occupy his time! But how tired we get! These physical bodies of ours—how little they can stand! If only we could labor on and on and on! "I am tired in the work," we say, "but not of it." Thank God, there is a life beyond the grave where we can never more be tired. It matters not what may be the task, nor how many centuries it may take to accomplish it, we will be able to work on and on and on, craving neither rest nor relaxation, never, never weary again. Dear Lord, what a prospect!

But remember, Heaven is a prepared place for a prepared people. And the preparation must begin here. We prepare for everything else, journeys, homes etc., but do we prepare for Heaven? For unless our likes and dislikes are according to those of the people with whom we dwell we cannot be happy. If we were to reach Heaven unsaved our first plea would be, "Oh, let me get out of here!" A sinner in the company of Christians is the most miserable person imaginable.

My friend, are you ready for the great change? Does the thought of the Home Over There thrill your heart with joy? Have you a desire to depart

and be with Christ? Can you afford to miss such happiness? Are you one of His? If not, I beg of you this moment to receive Jesus Christ as your own personal Saviour, for apart from Him there can be no Heaven. He is the only Way to the Home Over There.

And to those of us who have accepted Him, what more need I say? For though earth is a desert drear, Heaven is our Home. And Jesus has gone to prepare a place for us, where we shall dwell in the house of the Lord for ever. Earth's sorrows will soon be over. Soon, soon we shall meet to part no more. Let us keep close to Him. Let us live in the light of Eternity, and praise God for the certainty of Heaven, the Home Over There.

There's a Home beyond the shadows far away from sin and pain,

Where the sorrows of the world will be no more;
There are many, many mansions for the weary, worn and sad,
Where the strife and toil of earth will be o'er.

There are loved ones in those mansions who are waiting there for you,

And they're finding out the fullness of His love;
They have rested from their labors, and with Him their Lord and King,

They are happy in the mansions above.

There's a Saviour over yonder who for sinners bled and died,
Bore their guilt and made atonement on the tree;
He's the Life and Light of Heaven, He's the Bright and Morning Star,

And of Him their praise for ever shall be.

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